Explanation of the Nullifiers of Islām

Shaykh al-Muḥaddith ʿAbd al-ʿAzīz
ibn Marzūq al-Ṭarīfī

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بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

Bismillāhi r-Raḥmāni r-Raḥīm

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ، وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ، وَبَارِكْ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ، وَعَلَى آلِ إِبْرَاهِيمَ، فِي الْعَالَمِينَ إِنَّكَ حَمِيدٌ مَجِيدٌ

Allāhumma ṣalli ʿalā Muḥammadin wa ʿalā āli Muḥammadin, kamā ṣallayta ʿalā Ibrāhīma wa ʿalā āli Ibrāhīma, innaka ḥamīdun majīd. Allāhumma bārik ʿalā Muḥammadin wa ʿalā āli Muḥammadin, kamā bārakta ʿalā Ibrāhīma wa ʿalā āli Ibrāhīma, innaka ḥamīdun majīd

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لِوَجْهِ ٱللَّهِ لَا نُرِيدُ مِنكُمْ جَزَآءً وَلَا شُكُورًا

"For Allaah's Countenance only. We wish for no reward, nor thanks from you."

[Al-Insān 76:9]

Table of Contents

Introduction **4**

The First Nullifier **8**

The First Type: Major Shirk 10

First: Shirk of Supplication (Shirk al-Daʿwah, i.e., duʿāʾ) 11

Second: Shirk of Intention, Will, and Purpose (Shirk al-Niyyah wa-l-Irādah wa-l-Qaṣd) 12

Third: Shirk of Obedience (Shirk al-Ṭāʿah) 13

Fourth: Shirk of Love (Shirk al-Maḥabbah) 16

The Second Type: Minor Shirk 19

The First Type: Outward Shirk 21

The Second Type: Hidden Shirk 22

The Second Nullifier **26**

The Third Nullifier **30**

The Fourth Nullifier **34**

The Fifth Nullifier **41**

The Sixth Nullifier **44**

The Seventh Nullifier **51**

The Eighth Nullifier **57**

Issue on seeking help from disbelievers in fighting: 64

The Ninth Nullifier **65**

The Tenth Nullifier **68**

The turning away that expels from the Millah: 70

The turning away that does not expel from the Millah: 71

Conclusion **73**

Introduction

All praise is for Allāh; I praise Him as He is rightfully praised. I send prayers and peace upon His Prophet and servant, and upon his family and companions. As to what follows:

Allāh has made it obligatory to follow His Sharīʿah and the Sunnah of His Prophet (peace and blessings be upon him). It is the Straight Path, which opinions cannot sway; it is the light for vision against its blindness, the delight of the souls, and the life of the hearts. Whoever holds fast to it is saved, and whoever deviates from it is destroyed.

Those who oppose it have been deprived of the enlightenment of their vision and the life of their hearts. They have clung to baseless things with no foundation and contented themselves with opinions that become dead with the passing of their proponents. They have renounced the texts of the Sharīʿah, which will remain as long as the heavens and the earth remain.

This book originates from lessons I dictated in explaining *Nawāqiḍ al-Islām* (The Nullifiers of Islām) by Imām Muḥammad ibn ʿAbd al-Wahhāb. Some of the brothers expressed a desire to publish them in the hope of spreading benefit and knowledge. Thus, the material was rearranged, with additions and subtractions made to complete the benefit.

The principles contained in this book are the foundation of the Dīn and the Millah (religious community). For their clarification, Allāh sent the Messengers to the two worlds (mankind and jinn), revealed the two revelations (the Qurʾān and Sunnah), divided humanity into two groups, and commanded that these principles be established by the tongue and the sword. Allāh the Exalted said: *{And I did not create the jinn and mankind except to worship Me.}* (Al-Dhāriyāt: 56). Ibn ʿAbbās (may Allāh

be pleased with them both) said: "Except that they affirm My worship, willingly or unwillingly" (Narrated by Ibn Jarīr in his *Tafsīr*).

In our time, many of those who have no share [of good] in the two abodes have striven to demolish these principles, both explicitly and implicitly, amidst tumultuous tribulations, each one making the last seem insignificant. This has been accompanied by the reluctance of many who associate themselves with knowledge to clarify the truth, seeking personal safety. As a result, the common people have become confused about their Dīn. In times of trials and hardship, many seek the path of safety, whereas the elite seek the safety of the path. It is by this elite that the Dīn is preserved and the Millah is given victory.

The Sharīʿah of Allāh is manifest, and His Dīn is preserved. Whoever dedicates his status and authority to preserving His Dīn, Allāh will preserve his status and authority, and his Dīn will remain for him. And whoever dedicates his Dīn to preserving his authority and status, Allāh will cause him to lose his authority and status, and his Dīn will not remain for him. This is the implication of his (peace and blessings be upon him) statement: *"Safeguard Allāh, and He will safeguard you."* And the recompense is in accordance with the deed.

Allāh is the Supporter and the One who grants success. He is sufficient for us, and He is the best Disposer of affairs.

Riyadh, 3/4/1424 AH.

The author (may Allāh have mercy on him) said:

In the name of Allāh, the Most Gracious, the Most Merciful. Know that the nullifiers of Islām are ten:

The author begins with the *Basmalah* (saying "Bismillāh al-Raḥmān al-Raḥīm") in emulation of the Noble Book and what has been reported from the Prophet (peace and blessings be upon him) of using the *Tasmiyah* (saying "Bismillāh") in many of his affairs, such as his correspondences and other matters. A command to use the *Tasmiyah* has been reported from him, but it is not authentic. Al-Khaṭīb narrated it in his *Jāmiʿ* from the ḥadīth of Mubashshir ibn Ismāʿīl from al-Awzāʿī from al-Zuhrī from Abū Salamah from Abū Hurayrah in a *marfūʿ* form: *"Every matter of importance that is not begun with 'Bismillāh al-Raḥmān al-Raḥīm' is incomplete."*

This is a *munkar* (denounced) narration, which the masters of ḥadīth have declared defective. What is authentic is that it is *mursal* (missing the Companion link) and with a wording other than the *Basmalah*, and it is also *munkar*. Mubashshir ibn Ismāʿīl erred in narrating it with the wording of the *Basmalah*, whereas a group of narrators such as al-Walīd ibn Muslim, Baqiyyah, Khārijah ibn Muṣʿab, Shuʿayb ibn Isḥāq, Muḥammad ibn Kathīr, al-Muʿāfā ibn ʿImrān, ʿAbd al-Quddūs, and others narrated it from al-Awzāʿī with the wording: *"Every matter of importance that is not begun with 'al-Ḥamdulillāh'..."* Those who attributed the *Basmalah* wording to the *Sunan* collections, such as al-Zaylaʿī, al-ʿIrāqī, al-Suyūṭī, and others, were mistaken, and some later scholars were lenient in grading it as *ḥasan* (good).

Therefore, the command to say the *Basmalah* in the aforementioned narration is not authentic. However, its use is established from the Prophet (peace and blessings be upon him) in correspondences and other instances. The two Shaykhs, al-Bukhārī and Muslim, reported from the ḥadīth of ʿAbdullāh ibn ʿAbbās from Abū Sufyān (may Allāh's pleasure be upon them) that he said: "The Prophet wrote to Heraclius: *'In the*

name of Allāh, the Most Gracious, the Most Merciful. From Muḥammad, the Messenger of Allāh, to Heraclius, the sovereign of the Romans..."'

Nawāqiḍ is the plural of *nāqiḍ*, which means that which nullifies and invalidates. When it occurs upon something, it nullifies and invalidates it. Allāh the Exalted said: *{And do not be like she who untwisted her spun thread after it was strong.}* (Al-Naḥl: 92), meaning she invalidated and nullified it. This is like the nullifiers of *wuḍūʾ*, whereby whoever commits one has his *wuḍūʾ* nullified and must repeat it. Similarly, the nullifiers of Islām, if a servant commits one, his Islām becomes corrupted and nullified. These are what the author has gathered in this book.

The nullifiers of Islām that the author mentioned are ten. However, the nullifiers are more numerous than that. The scholars, in the chapters on apostasy and the ruling on the apostate, have mentioned many types of acts by which a Muslim may apostatize from his Dīn, making his blood and wealth permissible. The author mentioned the most dangerous, greatest, and most common of them, and those upon which the scholars have agreed.

The scholars of the Ḥanafī, Mālikī, Shāfiʿī, and Ḥanbalī schools dedicate a chapter in the books of *fiqh* titled "The Ruling on the Apostate," in which they mention forms and types of disbelief—related to belief, speech, and action—that cause the one who commits them to become a disbeliever after being a Muslim. One who seeks more knowledge should look into them. Among the Imāms, the Ḥanafīs are the most expansive in their writing on this topic, elaborating on numerous forms and types in this chapter.

What must be understood here is that if evidence indicates that something is a nullifier, the condition of *istiḥlāl* (considering it permissible) is not a prerequisite for it to apply. Otherwise, this would also be said for the acts of fornication, drinking alcohol, theft, unlawful killing, and other sins, for these have two states: if one deems

them permissible, he disbelieves, and if he does not deem them permissible, he does not disbelieve.

This is because deeming these matters permissible is disbelief even if one does not commit them, whereas committing the nullifiers is disbelief even if one does not deem them permissible. Thus, there would be no meaning in calling these matters "nullifiers"; rather, the nullifier would be the act of deeming them permissible, just like all other prohibitions.

This is contingent upon the absence of ignorance and the establishment of the proof, according to specific regulations and conditions which this is not the place to detail.

The First Nullifier

Shirk in the worship of Allāh. Allāh the Exalted said: *{Indeed, Allāh does not forgive association with Him, but He forgives what is less than that for whom He wills.}* (Al-Nisāʾ: 48). *{Indeed, he who associates others with Allāh—Allāh has forbidden him Paradise, and his refuge is the Fire. And for the wrongdoers there are no helpers.}* (Al-Māʾidah: 72). This includes slaughtering for other than Allāh, such as one who slaughters for the jinn or for a grave:

Shirk is to associate a partner with Allāh the Exalted in His Lordship (Rubūbiyyah) and Divinity (Ilāhiyyah), though associating partners occurs most commonly in His Divinity (Ulūhiyyah).

Shirk is the greatest sin by which Allāh the Exalted has been disobeyed and is the most heinous of the nullifiers of Islām. Allāh has taken it upon Himself not to forgive the polytheist for his *shirk* unless he repents. No type of known expiation can atone for *shirk* unless the polytheist repents from it. That is why He, the Glorified, said:

{Indeed, Allāh does not forgive association with Him, but He forgives what is less than that for whom He wills.} (Al-Nisāʾ: 48).

It is the great wrongdoing (*ẓulm*). Allāh the Exalted said: *{It is those who believe and do not mix their faith with wrongdoing—those will have security, and they are the [rightly] guided.}* (Al-Anʿām: 82).

Aḥmad, al-Bukhārī, and Muslim narrated from Sulaymān, from Ibrāhīm, from ʿAlqamah, from ʿAbdullāh, who said: When this verse was revealed, *{It is those who believe and do not mix their faith with wrongdoing}* (Al-Anʿām: 82), it was difficult for the companions of the Messenger of Allāh (peace and blessings be upon him), and they said, "Which of us has not wronged himself?" The Messenger of Allāh (peace and blessings be upon him) said: *"It is not as you think. It is only as Luqmān said to his son: {O my son, do not associate [anything] with Allāh. Indeed, shirk is a great wrongdoing.}* (Luqmān: 13)."

Imām Aḥmad and the two Shaykhs narrated from the ḥadīth of Manṣūr, from Abū Wāʾil, from ʿAmr ibn Shuraḥbīl, from ʿAbdullāh, who said: "I asked the Messenger of Allāh (peace and blessings be upon him), 'Which sin is greatest in the sight of Allāh?' He said: *'That you set up a rival to Allāh when He is the One who created you.'* I said, 'Indeed, that is great...'" (to the end of the ḥadīth).

How could it not be the greatest sin, the gravest wrongdoing, and the most major of major sins? It is the likening of the Creator to the creation, a sin that is not forgiven, and an imperfection from which Allāh, may His station be exalted, has absolved Himself. Whoever associates others with Allāh has opposed, defied, and contended with Allāh, and has attributed to Him what He has declared Himself free of. Allāh the Exalted says regarding the state of the polytheists with their deities on the Day of Resurrection: *{By Allāh, we were indeed in manifest error * When we held you as equals with the Lord of the worlds.}* (Al-Shuʿarāʾ: 97-98).

Paradise is forbidden for the one who commits *shirk*: *{Indeed, he who associates others with Allāh—Allāh has forbidden him Paradise, and his refuge is the Fire. And for the wrongdoers there are no helpers.}* (Al-Māʾidah: 72).

All of his deeds are nullified: *{But if they had associated others with Allāh, then worthless for them would be what they were doing.}* (Al-Anʿām: 88). And He said: *{If you should associate [anything] with Allāh, your work would surely become worthless.}* (Al-Zumar: 65).
The "work" in the verse includes all of the servant's deeds. No sin nullifies all righteous deeds except for major *shirk*.

The blood and wealth of the polytheist are permissible, except for what the Sharīʿah has made an exception for, such as the people of *dhimmah* and covenant: *{Then kill the polytheists wherever you find them and capture them and besiege them and sit in wait for them at every place of ambush.}* (Al-Tawbah: 5).

Shirk with Allāh is divided into two types:

1. Major *Shirk* (*al-Shirk al-Akbar*)
2. Minor *Shirk* (*al-Shirk al-Aṣghar*)

The First Type: Major Shirk

It expels one from the Millah and condemns its perpetrator to eternity in the Fire if he meets Allāh without having repented from it. It is to direct any form of worship to other than the Creator, may He be glorified and exalted. This includes slaughtering for other than Allāh—such as for the occupants of graves among the awliyāʾ (saints) and the righteous, or for the jinn and devils—out of desire for them or fear of them; and fearing the occupants of graves, the jinn, and devils, lest they harm or afflict him; and hoping in other than Allāh for that which none is capable of except Allāh, such as

removing harm and bringing benefit. This is what many people do at the graves of the righteous in this time.

Allāh the Exalted said: *{And they worship other than Allāh that which neither harms them nor benefits them, and they say, "These are our intercessors with Allāh." Say, "Do you inform Allāh of something He does not know in the heavens or on the earth?" Exalted is He and high above what they associate with Him.}* (Yūnus: 18).

This is equating the creation with the Creator. Allāh the Exalted says, speaking of them as they dispute in the Fire: *{By Allāh, we were indeed in manifest error * When we held you as equals with the Lord of the worlds.}* (Al-Shuʿarāʾ: 97-98). This is to equate the creation with the Creator in veneration and love, which is the spirit of worship.

Major *shirk* has four categories:

First: Shirk of Supplication (Shirk al-Daʿwah, i.e., duʿāʾ)

This is when a servant supplicates to other than Allāh as he would supplicate to Allāh, whether in worship or in asking. Whoever supplicates to other than Allāh as he would supplicate to Allāh has committed *shirk* with Allāh. Allāh the Exalted says regarding this type of *shirk*: *{And when they board a ship, they call upon Allāh, sincere to Him in religion. But when He delivers them to the land, at once they associate others with Him}* (Al-ʿAnkabūt: 65), meaning they associate others in supplication.

If one's intent in supplication is to seek benefit or ward off harm, this is the supplication of asking (*duʿāʾ al-masʾalah*).
And if one's intent is submission, humility, and abasement before Allāh, may His station be exalted, this is the supplication of worship (*duʿāʾ al-ʿibādah*).

Directing supplication of either type—the supplication of asking and the supplication of worship—to other than Allāh is not permissible. Supplication is one

of the greatest acts of worship, the best of deeds that bring one closer [to Allāh], and the most glorious of acts of obedience. Allāh the Exalted said: *{And when My servants ask you concerning Me, indeed I am near. I respond to the invocation of the supplicant when he calls upon Me.}* (Al-Baqarah: 186). And He said, commanding that He be called upon and asked: *{And your Lord says, "Call upon Me; I will respond to you." Indeed, those who are too arrogant to worship Me will enter Hell, rendered humble.}* (Ghāfir: 60). And: *{And ask Allāh of His bounty.}* (Al-Nisāʾ: 32).

Imām Aḥmad and the compilers of the *Sunan* narrated from Dharr, from Yusayʿ, from al-Nuʿmān ibn Bashīr, that the Messenger of Allāh (peace and blessings be upon him) said: *"Indeed, supplication is worship."* Then he recited: *{Call upon Me; I will respond to you. Indeed, those who are too arrogant to worship Me...}* (Ghāfir: 60).

Therefore, whoever supplicates to other than Allāh for that which only He has power over is a polytheist. Allāh the Exalted said: *{And whoever invokes besides Allāh another deity for which he has no proof—then his account is only with his Lord. Indeed, the disbelievers will not succeed.}* (Al-Muʾminūn: 117).

Second: *Shirk* of Intention, Will, and Purpose (*Shirk al-Niyyah wa-l-Irādah wa-l-Qaṣd*)

This is when one's primary intention, will, and purpose for his actions are directed towards other than Allāh, may His station be exalted. Allāh the Exalted says about this type of *shirk*: *{Whoever should desire the life of this world and its adornments—We will fully repay them for their deeds therein, and they therein will not be deprived. Those are the ones for whom there is not in the Hereafter but the Fire. And worthless is what they produced therein, and void is what they were doing.}* (Hūd: 15-16). The default principle when the nullification of deeds is mentioned in the Qurʾān is that its cause is *shirk* and disbelief.

So whoever intends the world and nothing else with his actions, Allāh will hasten for him what he desired and give him his goal from this world, but his deeds are worthless in the sight of Allāh, and he will have nothing in the Hereafter but the Fire.

As for the occurrence of some bad intentions affecting a servant's intention and purpose in some of his actions, this falls under the category of minor *shirk*, which does not expel its perpetrator from the Millah. However, it diminishes his reward, reduces his wage, and may corrupt the deed it affected, without expelling him from the fold of Islām.

Third: *Shirk* of Obedience (*Shirk al-Ṭāʿah*)

This is equating other than Allāh with Allāh in legislation and ruling. Legislation and ruling are a right that Allāh has reserved for Himself. Allāh the Exalted said: *{The command is for none but Allāh.}* (Yūsuf: 40).

And He, the Glorified, said regarding this type of *shirk*: *{Or have they partners who have legislated for them a religion which Allāh has not permitted?}* (Al-Shūrá: 21).

So whoever claims that anyone among the people—whether scholars, rulers, or others—has the right of legislation besides Allāh or with Allāh has associated another god with Allāh in a right that belongs to Allāh alone, and has disbelieved in what was revealed from Allāh. Allāh the Exalted said: *{They have taken their scholars and monks as lords besides Allāh, and [also] the Messiah, the son of Mary. And they were not commanded except to worship one God; there is no deity except Him. Exalted is He above whatever they associate with Him.}* (Al-Tawbah: 31).

Regarding the meaning and interpretation of this, it is narrated by al-Tirmidhī, Ibn Jarīr, al-Ṭabarānī, and others from the ḥadīth of ʿAbd al-Salām ibn Ḥarb, from Ghuṭayf ibn Aʿyan, from Muṣʿab ibn Saʿd, from ʿAdī ibn Ḥātim, who said: "I came to the Prophet (peace and blessings be upon him) and heard him reciting from Sūrah

Barāʾah: *{They have taken their scholars and monks as lords besides Allāh}* (Al-Tawbah: 31). He said: *'As for them, they did not worship them, but when they [the scholars and monks] made something lawful for them, they considered it lawful, and when they made something unlawful for them, they considered it unlawful.'"*

This is a weak ḥadīth, weakened by al-Dāraquṭnī and others. Al-Tirmidhī said of Ghuṭayf: "He is not known in ḥadīth."

Ibn Jarīr narrated in his *Tafsīr* through the route of Abū al-Bakhtarī from Ḥudhayfah regarding the statement of Allāh the Exalted: *{They have taken their scholars and monks as lords besides Allāh}* (Al-Tawbah: 31), that he said: "They did not worship them, but they obeyed them in acts of disobedience."

Through this same route, he said: "When they made something lawful for them, they considered it lawful, and when they made something unlawful for them, they considered it unlawful."
Abū al-Bakhtarī Saʿīd ibn Fayrūz did not hear from Ḥudhayfah.

Allāh the Exalted said: *{Have you not seen those who claim to have believed in what was revealed to you, [O Muḥammad], and what was revealed before you? They wish to refer judgment to the ṭāghūt, while they were commanded to disbelieve in it. But Satan wishes to lead them far astray.}* (Al-Nisāʾ: 60). Allāh, may His station be exalted, called those who rule by other than what Allāh revealed to His Prophet a *ṭāghūt*.

The follower and the one who obeys another who makes lawful what Allāh has forbidden and forbids what Allāh has made lawful falls into one of two states:

The First State: They obey them in that, knowing that they are altering the ruling of Allāh and opposing the Messengers, while believing alongside this in the prohibition of what Allāh has made lawful and the lawfulness of what Allāh has forbidden, in following their leaders. This state is disbelief that expels one from the Millah.

The Second State: They obey them in that while still believing in the prohibition of what Allāh has forbidden and the lawfulness of what Allāh has made lawful, but their obedience stems from desire and disobedience. This is what many of the defiantly disobedient do when they are permitted to drink alcohol and are not punished for it, or when they are permitted to consume usury manifold. They drink alcohol out of a desire for pleasure and consume usury out of greed for wealth, all while acknowledging their sins, which is the state of many Muslims today. The ruling on these individuals is the same as the ruling on their counterparts among the people of sin and disobedience.

This category of *shirk*—*shirk* of obedience—may be committed by a scholar whose knowledge has not benefited him, so he follows his desires and obeys someone else, whether a ruler, a governor, or a person of status, in making lawful what Allāh has forbidden or forbidding what Allāh has made lawful, out of greed for status, worldly possessions, authority, or leadership.

Shaykh al-Islām Ibn Taymiyyah (may Allāh have mercy on him) said in *al-Majmūʿ* (35/372-373):
"Whenever a scholar abandons what he knows from the Book of Allāh and the Sunnah of His Messenger (peace and blessings be upon him) and follows the ruling of a ruler that contradicts the ruling of Allāh and His Messenger, he becomes an apostate, a disbeliever deserving of punishment in this life and the Hereafter. Allāh the Exalted said: *{Alif, Lām, Mīm, Ṣād. [This is] a Book revealed to you, [O Muḥammad]—so let there not be in your breast any uneasiness therefrom—that you may warn thereby and as a reminder to the believers. Follow what has been sent down to you from your Lord, and do not follow besides Him any allies. Little do you remember.}* (Al-Aʿrāf: 1-3).
And if he were beaten, imprisoned, and subjected to various forms of harm to make him abandon what he knows of the law of Allāh and His Messenger, which he is

obligated to follow, and instead follow the ruling of another, he would be deserving of Allāh's punishment. Rather, he must be patient, even if he is harmed in the cause of Allāh, for this is the way of Allāh with the Prophets and their followers. Allāh the Exalted said: *{Alif, Lām, Mīm. Do the people think that they will be left to say, "We believe" and they will not be tried? But We have certainly tried those before them, and Allāh will surely make evident those who are truthful, and He will surely make evident the liars.}* (Al-ʿAnkabūt: 1-3)... etc." End quote.

Fourth: *Shirk* of Love (*Shirk al-Maḥabbah*)

This is to love another alongside Allāh with a love equal to or greater than the love for Allāh. Allāh the Exalted said, clarifying the state of the polytheists in this regard: *{And [yet], among the people are those who take other than Allāh as equals [to Him]. They love them as they [should] love Allāh. But those who believe are stronger in love for Allāh.}* (Al-Baqarah: 165).
He called them equals taken besides Allāh.

Among the people of *shirk* are those who set up an equal and a rival to Allāh the Exalted, loving it as they love Allāh, and perhaps even more. Polytheists vary in the degree of their love for what they worship besides Allāh. But the believers love Allāh more intensely than the people of *shirk* love Allāh and what they worship besides Allāh.

If one who loves other than Allāh more than he loves the Messenger of Allāh (peace and blessings be upon him)—concerning him the Prophet (peace and blessings be upon him) said, as in the *Musnad* and the two *Ṣaḥīḥs* from the ḥadīth of Anas (may Allāh be pleased with him): "The Messenger of Allāh (peace and blessings be upon him) said: *'None of you truly believes until I am more beloved to him than his child, his father, and all of mankind.'*"

He negated faith from him. So how is it for one who loves other than Allāh more than his love for Allāh?

The reality of love is that one loves what the beloved loves and hates what he hates. The polytheist loves his deities—whether an idol, a graven image, a grave, or a shrine—and becomes more angered when they are dishonored and insulted than he would be for Allāh's sake. He rejoices for them more than he would for Allāh's sake. This is because he loves other than Allāh more intensely than he loves Allāh.

Love necessitates not disobeying the beloved. The extent of disobedience to the beloved corresponds to the deficiency in love for him. Allāh the Exalted said: *{Say, [O Muḥammad], "If you should love Allāh, then follow me, [so] Allāh will love you and forgive you your sins."}* (Āl ʿImrān: 31).

Ibn al-Qayyim (may Allāh have mercy on him) said regarding the types of love in *al-Jawāb al-Kāfī* (1/134):
"There are four types of love here that must be distinguished, and those who went astray did so because they failed to differentiate between them:

The first: Love for Allāh. This alone is not sufficient for salvation from His punishment and attainment of His reward, for the polytheists, the worshipers of the cross, the Jews, and others also love Allāh.

The second: Loving what Allāh loves. This is what brings one into Islām and takes one out of disbelief. The most beloved of people to Allāh are those who are most firm in this love and most intense in it.

The third: Love for Allāh's sake and in His cause. This is a requisite of loving what Allāh loves, and loving what Allāh loves cannot be sound without love in His cause and for His sake.

The fourth: Love *with* Allāh. This is polytheistic love. Anyone who loves something *with* Allāh, not *for* Allāh, nor for His sake, nor in His cause, has taken it as a rival besides Allāh. This is the love of the polytheists." End of his words.

And he (may Allāh the Exalted have mercy on him) said in *Kitāb al-Rūḥ* (1/254): "The difference between love *in* Allāh and love *with* Allāh—this is one of the most important distinctions. Every single person is in need, rather, is compelled to differentiate between this and that. Love *in* Allāh is from the perfection of faith, while love *with* Allāh is the essence of *shirk*." End of his words.

Among the forms of major *shirk* that the author mentioned is slaughtering for other than Allāh. Slaughtering and sacrificing are among the greatest acts of worship and means of drawing near [to Allāh]. Therefore, it is obligatory that they be directed only to Allāh, purely for His sake, without any *shirk*. Allāh the Exalted said: *{So pray to your Lord and sacrifice [to Him alone].}* (Al-Kawthar: 2). And He, may His station be exalted, said: *{Say, "Indeed, my prayer, my rites of sacrifice, my living, and my dying are for Allāh, Lord of the worlds."}* (Al-Anʿām: 162).

Whoever directs these acts to other than Allāh has directed an act of worship to other than Allāh, associated another with Allāh, and is not among the Muslims.

So whoever slaughters for other than Allāh the Exalted—such as one who slaughters for an idol, jinn, a grave, the Kaʿbah, a tree, a stone, or a place—this is *shirk* and disbelief in Allāh the Great. His slaughtered animal is unlawful (*ḥarām*) and not permissible to eat, regardless of whether the one who slaughtered it was a Muslim, a Jew, or a Christian. If the one who slaughtered it was a Muslim before this act, he becomes an apostate from Islām through the act of slaughtering, because he directed one of the greatest acts of worship to other than Allāh, just like one who prostrates to other than Allāh.

The forms of major *shirk* are many, such as seeking aid (*istiʿānah*) and seeking rescue (*istighāthah*) from other than Allāh the Exalted in matters which none has power over except Allāh. Whoever seeks rescue and aid from other than Allāh, such as the dead among the righteous and others, and asks them to fulfill needs and relieve distress, has disbelieved in Allāh. This also includes vowing to other than Allāh, and what many who attribute themselves to Islām do in many Muslim countries, such as vowing to other than Allāh—like one who vows to a righteous *walī*, a tree, or a stone—he has committed *shirk* with Allāh and has shed his Islām, even if the one who does it claims to be upon Islām. He has fallen into the same thing as the disbelievers of Quraysh. Allāh the Exalted said: *{We only worship them that they may bring us nearer to Allāh in position.}* (Al-Zumar: 3).

As for asking people for things they are capable of, this does not fall under this category. Shaykh al-Islām Ibn Taymiyyah said:
"As for that which a living person is capable of, this is permissible, whether it is called seeking rescue, seeking refuge, or something else." End quote.

The Second Type: Minor *Shirk*

This is what has been described in the Sharīʿah as *shirk* but does not reach the level of major *shirk*. Its perpetrator is not expelled from Islām, but it diminishes his Tawḥīd and is a means to major *shirk*.

Ibn al-Qayyim, in *Iʿlām al-Muwaqqiʿīn*, considered its crime and gravity to be above the rank of major sins.

According to the correct view, it is included in the statement of Allāh the Exalted: *{Indeed, Allāh does not forgive association with Him, but He forgives what is less than that for whom He wills}* (Al-Nisāʾ: 48), due to the generality of the verse.

Ibn Taymiyyah said:
"And it might be said: No *shirk* is forgiven, neither major nor minor, according to the requirement of the Qurʾān, even if the perpetrator of *shirk*—meaning minor *shirk*—dies as a Muslim. But his *shirk* is not forgiven him; rather, he is punished for it, even if he enters Paradise after that." End quote.

Shaykh ʿAbd al-Raḥmān al-Saʿdī (may Allāh have mercy on him) said in one of his treatises regarding the statement of Allāh the Exalted: *{Indeed, Allāh does not forgive association with Him, but He forgives what is less than that for whom He wills}* (Al-Nisāʾ: 48):
"Whoever observes the generality of the verse and that it did not specify one type of *shirk* over another includes minor *shirk* within it and says: it is not forgiven. Rather, its perpetrator must be punished, because whoever is not forgiven must be punished. However, those who hold this view do not rule him to be a disbeliever or to be eternally in the Fire. They only say he will be punished with a punishment proportionate to his *shirk*, and after that his final abode will be Paradise.

As for those who say that minor *shirk* is not included in the *shirk* mentioned in this verse, and that it is rather under the will [of Allāh], they use as evidence His statement, the Exalted: *{Indeed, he who associates others with Allāh—Allāh has forbidden him Paradise, and his refuge is the Fire}* (Al-Māʾidah: 72). They say: Just as there is a consensus among the Imāms that minor *shirk* is not included in that verse, likewise it is not included in His statement, the Exalted: *{If you should associate [anything] with Allāh, your work would surely become worthless}* (Al-Zumar: 65), because 'work' here is a singular noun in a construct state, which encompasses all works, and nothing nullifies all righteous works except major *shirk*.
Their view is supported by the fact that the weighing is between good deeds and sins that are less than major *shirk*, because there is no weighing between major *shirk* and anything else, for no beneficial deed remains with it." End quote.

Minor *shirk* has signs and indicators by which it is known from the texts of the Sharīʿah:

- Its specification in a text as "minor," as reported in the *Musnad* from the ḥadīth of Yazīd, meaning Ibn al-Hād, from ʿAmr, from Maḥmūd ibn Labīd, that the Messenger of Allāh (peace and blessings be upon him) said: *"Indeed, the thing I fear most for you is minor shirk."* They asked, "And what is minor *shirk*, O Messenger of Allāh?" He said: *"Riyāʾ (showing off)."*
- The word *shirk* appearing as an indefinite noun without the definite article "al-." An example of this is what Aḥmad narrated in the *Musnad*, and Abū Dāwūd, al-Tirmidhī, and Ibn Mājah from the ḥadīth of Salamah ibn Kuhayl, from ʿĪsá ibn Yūnus, from Zirr ibn Ḥubaysh, from ʿAbdullāh ibn Masʿūd, from the Messenger of Allāh (peace and blessings be upon him), who said: *"Ṭiyarah (superstitious belief in omens) is shirk"*—three times—*"And there is none of us except [that he is affected by it], but Allāh removes it with trust (in Him)."*
- The Companions' understanding of it as minor *shirk*, not major *shirk* that expels one from the Millah.
- What is known by gathering the texts and comparing them.

Minor *shirk* is of two types:

The First Type: Outward *Shirk*

This occurs in sayings and actions. *Shirk* of the tongue includes swearing by other than Allāh the Exalted, due to what Aḥmad, Abū Dāwūd, al-Tirmidhī, and others narrated from the ḥadīth of Saʿd ibn ʿUbaydah, who said: "Ibn ʿUmar heard a man swearing, 'No, by the Kaʿbah.' So Ibn ʿUmar said to him: I heard the Messenger of Allāh (peace and blessings be upon him) say: *'Whoever swears by other than Allāh has committed shirk.'*"

And saying, "What Allāh wills and you will," due to what Imām Aḥmad, Ibn Mājah, and al-Nasāʾī in *al-Kubrá* narrated from the ḥadīth of Yazīd al-Aṣamm from Ibn ʿAbbās: that a man came to the Prophet (peace and blessings be upon him) and spoke to him, saying: "What Allāh wills and you will." He replied: *"Woe to you! Have you made me an equal to Allāh? Say: 'What Allāh alone wills.'"*

The correct way is to say, "What Allāh alone wills," or "What Allāh wills, then you will." Similarly, "If it were not for Allāh, then so-and-so." Thus, the will of the servant is subsequent to the will of Allāh. Allāh the Exalted said: *{And you do not will except that Allāh wills, Lord of the worlds.}* (Al-Takwīr: 29).

The default ruling for this type of *shirk* is that it is minor *shirk*. It may reach the level of major *shirk* depending on the intention and purpose of the one who says it. If he intends to venerate other than Allāh as Allāh is venerated, then he has committed major *shirk*.

As for *shirk* of actions, this includes wearing a ring or thread to remove or ward off an affliction, and hanging amulets out of fear of the evil eye, due to what Aḥmad narrated from the ḥadīth of Dukhayn from ʿUqbah in a *marfūʿ* form: *"Whoever hangs an amulet has committed shirk."*

If one believes that these are mere causes for removing or warding off affliction, it is minor *shirk*. But if he believes that they ward off affliction by themselves, this is major *shirk*.

The Second Type: Hidden *Shirk*

This is *shirk* in intentions, purposes, and will, such as *riyāʾ* (showing off) and seeking reputation (*sumʿah*). For example, one who does an act by which he seeks to draw closer to Allāh but perfects his action—such as prayer or recitation—so that he may be praised and lauded for it. This is based on what was narrated in the *Musnad* from

the ḥadīth of Yazīd ibn al-Hād from ʿAmr from Maḥmūd ibn Labīd that the Messenger of Allāh (peace and blessings be upon him) said: *"Indeed, the thing I fear most for you is minor shirk."* They asked, "And what is minor *shirk*, O Messenger of Allāh?" He said: *"Riyāʾ."*

This type of *shirk* is one from which almost no one is safe. Ibn al-Qayyim (may Allāh have mercy on him) said:
"That is a shoreless ocean, and few are those who are saved from it. Whoever intends by his action other than the face of Allāh and seeks something other than closeness to Him and His reward, has committed *shirk* in his intention and his will." End quote.

One of the people of knowledge in this field said:
"It is one of the most harmful calamities of the soul and its hidden machinations. The scholars, the worshipers, and those who have rolled up their sleeves in earnest to tread the path of the Hereafter are afflicted by it. For however much they subdue their souls and wean them from desires, and protect them from doubtful matters, their souls become incapable of desiring outward sins and seek comfort in showing off knowledge and deeds. They find an escape from the hardship of striving to the pleasure of being accepted by the creation. They are not content with the Creator's awareness and rejoice in people's praise, not content with the praise of Allāh alone. So they love their praise and their seeking blessings by seeing them, serving them, honoring them, and giving them precedence in gatherings. By this, the soul attains the greatest of pleasures and the greatest of desires, while he thinks that his life is for Allāh and His worship, when in reality his life is for this hidden desire that blinds even the most perceptive of minds. His name has been recorded with Allāh among the hypocrites while he thinks he is among His close servants." End quote.

This is a very subtle type, and Satan has a great share in it from the Muslim, even among the people of asceticism and worship. Most people have gone astray in it,

between the extravagant one who attached his heart to people's praise or blame and thus has no share in his deed in the Hereafter, and the one who abandons worship for fear of *riyāʾ* and seeking reputation.

The proponents of this latter approach went to such an extreme that they sought people's blame and censure, so they did things for which they would be blamed, and they were called the *Malāmiyyah*. They intended by this to counter the people of *riyāʾ* and seeking reputation. The truth lies between these two: the command to be sincere in obedience and the encouragement to increase in righteous deeds. For sincerity is the reality of the Dīn and the key to the call of the Messengers. Allāh the Exalted said: *{And they were not commanded except to worship Allāh, [being] sincere to Him in religion.}* (Al-Bayyinah: 5).

An act which is affected by *riyāʾ* falls into one of several states, which al-Ḥāfiẓ Ibn Rajab mentioned in *Jāmiʿ al-ʿUlūm wa-l-Ḥikam*. A summary of them is:

First: The doer initiates the act of worship from its very origin for other than Allāh, intending nothing by it but the pure enjoyment of this world. This is the action of the hypocrites and is not imagined to occur from a believer; rather, it is a characteristic of the pure hypocrites. Allāh the Exalted said: *{Indeed, the hypocrites [think to] deceive Allāh, but He is deceiving them. And when they stand for prayer, they stand lazily, showing off to the people and not remembering Allāh except a little.}* (Al-Nisāʾ: 142).

This is hardly conceivable from a believer in the obligatory prayer and fasting, but it may occur in obligatory charity, Hajj, and other outward deeds whose benefit extends to others, for sincerity in them is rare. There is no doubt for a Muslim that this deed is nullified and that its doer deserves wrath from Allāh and punishment.

Second: The action is for Allāh, but *riyāʾ* is mixed with it from its origin. The authentic texts indicate that it is also nullified and worthless. In *Ṣaḥīḥ Muslim*, from

al-ʿAlāʾ ibn ʿAbd al-Raḥmān, from his father, from Abū Hurayrah (may Allāh be pleased with him), from the Prophet (peace and blessings be upon him), who said: "Allāh, the Blessed and Exalted, says: *'I am the most self-sufficient of partners, [and I have no need of] shirk. Whoever does an action, associating someone else with Me in it, I leave him and his shirk.'*"

If an action is mixed with any *riyāʾ*, it is nullified. We do not know of any difference of opinion among the Salaf on this, although there is a difference among some of the later scholars.

Third: The origin of the action is for Allāh, but then an intention of *riyāʾ* occurs during it. If it is a passing thought that is pushed away, it has no effect, by consensus. If he indulges in it, does it nullify his deed or not? And is he rewarded for his original intention? There is a difference of opinion on this among the scholars of the Salaf, which was related by Imām Aḥmad and Ibn Jarīr al-Ṭabarī. I hope that his deed is not nullified by that and that he is rewarded for his initial intention.

A similar classification was narrated from Sahl ibn ʿAbdullāh al-Tustarī (may Allāh have mercy on him), who said:"*Riyāʾ* is of three types:
The first: To establish the origin of his act for other than Allāh, while wanting it to be known that it is for Allāh. This is a type of hypocrisy and doubt in faith.
The second: He enters into the act for Allāh, but when someone else sees him, he becomes more energetic. If he repents, he must repeat all that he did.
The third: He enters into the act with sincerity and completes it for Allāh. He becomes known for it and is praised for it, and he finds comfort in their praise. This is the *riyāʾ* that Allāh has forbidden." End quote.

Note:

Refraining from a good deed for fear of *riyāʾ* can itself be *riyāʾ*. Al-Bayhaqī narrated in *Shuʿab al-Īmān* from the ḥadīth of Muḥammad ibn ʿAbduwayh who said, "I heard

al-Fuḍayl ibn ʿIyāḍ say:
'Leaving an action for the sake of people is *riyāʾ*, and doing an action for the sake of people is *shirk*. Sincerity is that Allāh saves you from both of them.'" End quote.

Al-Nawawī (may Allāh have mercy on him) said:
"The meaning of his words is that whoever resolves to do an act of worship and then abandons it for fear that people will see him is a show-off, because he left the action for the sake of people. However, if he leaves it to pray it in private, this is recommended, unless it is an obligatory prayer, obligatory zakāh, or if he is a scholar who is emulated, in which case performing the worship openly is better..." End quote.

The Second Nullifier

Whoever places intermediaries between himself and Allāh, invoking them, asking them for intercession, and relying upon them, has disbelieved by consensus:

This nullifier is what the polytheists of Quraysh fell into, as they placed intermediaries with Allāh to bring them nearer to Him, despite their belief in Allāh's Lordship. Allāh the Exalted says, narrating their words: *{We only worship them that they may bring us nearer to Allāh in position}* (Al-Zumar: 3). Allāh the Exalted said: *{And they worship other than Allāh that which neither harms them nor benefits them, and they say, "These are our intercessors with Allāh."}* (Yūnus: 18).

Shirk in Lordship, in the sense of two creators equal in actions and attributes, is impossible.

Some polytheists believed that their deities possessed some control over the universe. Satan made their evil deeds seem fair to them and toyed with their minds, each group according to its intellect. One group committed *shirk* by venerating the

dead and the occupants of graves. Another group did so with the stars and planets. And another group fashioned idols in the image of their deities that were established in their souls, such as the righteous, the planets, and others. Satan deluded them into thinking that these were intermediaries and intercessors who would intercede for them with Allāh in fulfilling their needs, revealing calamities, and relieving distress.

This nullifier is one that many who attribute themselves to Islām in this age have fallen into. They have placed intermediaries between themselves and Allāh, which is the same *shirk* that the disbelievers of Quraysh fell into. The only difference is that these people claim to believe in and follow the prophethood of Muḥammad (peace and blessings be upon him), yet they are the furthest from the guidance of the Messengers. The Prophet of this ummah condemned this *shirk* from the disbelievers of Quraysh and clarified that they were worshiping other deities besides Allāh that could neither harm nor benefit them, and he called them disbelievers and polytheists.

Allāh the Exalted said: *{Say, [O Muḥammad], "Invoke those you claim [as deities] besides Allāh." They do not possess an atom's weight [of ability] in the heavens or on the earth, and they have no share in either, nor is there for Him from among them any supporter. * And intercession does not benefit with Him except for one whom He permits. [And those who are awaiting permission will be waiting] until, when terror is removed from their hearts, they will say, "What has your Lord said?" They will say, "The truth." And He is the Most High, the Grand.}* (Sabaʾ: 22-23).

Allāh the Exalted said: *{Say, "Then have you considered what you invoke besides Allāh? If Allāh intended me harm, are they removers of His harm; or if He intended me mercy, are they withholders of His mercy?" Say, "Sufficient for me is Allāh; upon Him [alone] rely the [wise] reliers."}* (Al-Zumar: 38).

And Allāh the Exalted said: *{And they have taken besides Allāh [false] deities that they would be for them [a source of] honor. * No! Those "gods" will deny their worship of them and will be against them opponents [on the Day of Resurrection].}* (Maryam: 81-82).

This is despite their affirmation that Allāh is the Creator, and that none has the power to create, provide, give life, or cause death except Allāh. Despite this, they did not become unifying Muslims; rather, they remained polytheists.

Many of those who call themselves Muslims have followed the polytheists in this. They have venerated shrines and tombs, drawn near to them with sacrifices and vows, and asked them to fulfill their needs, making them intermediaries besides Allāh, just as the disbelievers of Quraysh did. This is associating partners with Allāh the Exalted.

The cause of this was their likening of the Creator to the creation. Shaykh al-Islām Ibn Taymiyyah said in *al-Majmūʿ* (1/126):
"And if you affirm intermediaries between Allāh and His creation, like the chamberlains who are between a king and his subjects, such that they are the ones who raise the needs of the creation to Allāh, and that Allāh only guides His servants and provides for them through their mediation, so the creation asks them, and they ask Allāh, just as intermediaries with kings ask the kings for the people's needs due to their closeness to them, and the people ask them, either out of politeness so as not to directly ask the king, or because their request from the intermediaries is more beneficial for them than their request from the king, due to their being closer to the king than the one seeking the need.

Whoever affirms them as intermediaries in this manner is a disbeliever, a polytheist, who must be called to repent. If he repents, fine; otherwise, he is to be killed.

These people are those who liken Allāh [to His creation]. They have likened the creation to the Creator and have set up rivals to Allāh." End quote.

The polytheists who placed intermediaries between themselves and Allāh clung to the intercession they hoped for from their intermediaries. Allāh the Exalted says, explaining their argument for their *shirk*: *{We only worship them that they may bring us nearer to Allāh in position}* (Al-Zumar: 3). And He said: *{And they say, "These are our intercessors with Allāh."}* (Yūnus: 18).

This intercession which they hope for is a false, negated intercession. Allāh the Exalted said: *{And warn by it those who fear that they will be gathered before their Lord for whom there is not besides Him any protector or any intercessor}* (Al-Anʿām: 51). And Allāh the Exalted said: *{O you who have believed, spend from that which We have provided for you before there comes a Day in which there is no exchange and no friendship and no intercession. And the disbelievers—they are the wrongdoers.}* (Al-Baqarah: 254).

Allāh the Exalted has informed [us] that the intercession they hope for from these [intermediaries] on the Day of Resurrection will be denied to them on the Day of Resurrection and will be a source of regret and remorse for them, and they will say: *{So now we have no intercessors * Nor a devoted friend.}* (Al-Shuʿarāʾ: 100-101).

Intercession in the Book of Allāh the Exalted and the Sunnah of His Prophet (peace and blessings be upon him) is divided into two types:

First: Negated Intercession: This is that which is sought from other than Allāh in matters which none has power over except Allāh. Allāh has negated and nullified it, as seen in the preceding verses.

Second: Affirmed Intercession: This is that which Allāh has permitted, and it is that which is sought from Allāh alone. It is exclusively for the people of faith and Tawḥīd. Allāh has affirmed it with two conditions:

1. The permission of Allāh the Exalted for the intercessor to intercede. Allāh the Exalted said: *{Who is it that can intercede with Him except by His permission?}* (Al-Baqarah: 255).
2. Allāh's pleasure with the one for whom intercession is sought. Allāh the Exalted said: *{And they cannot intercede except for one whom He approves.}* (Al-Anbiyāʾ: 28).

Allāh the Exalted said, clarifying these two conditions: *{And how many an angel is there in the heavens whose intercession will not avail at all, except after Allāh has given permission for whom He wills and approves.}* (Al-Najm: 26).

The Third Nullifier

Whoever does not consider the polytheists to be disbelievers, or doubts their disbelief, or considers their way to be correct, has disbelieved:

Whoever Allāh has ruled to be a disbeliever—from the People of the Book, the polytheists, the people of heresy, the people of apostasy, and others—it is obligatory to be certain of their disbelief. This is one of the requisites of Tawḥīd. For Tawḥīd requires two things:

1. Disbelief in the *ṭāghūt*.
2. Belief in Allāh.
   This is the meaning of the statement of Tawḥīd, *Lā ilāha illā Allāh* (There is no deity worthy of worship except Allāh). Its meaning is: There is no one who is

worshiped in truth except Allāh.

Our statement *Lā ilāha* (There is no deity) is a negation of anyone deserving worship and is disbelief in the *ṭāghūt*. Our statement *illā Allāh* (except Allāh) is belief in Allāh and an exception for His worship alone.

Allāh the Exalted said, clarifying these two matters: *{So whoever disbelieves in ṭāghūt and believes in Allāh has grasped the most trustworthy handhold with no break in it.}* (Al-Baqarah: 256).

Whoever does not consider the polytheists or the People of the Book to be disbelievers, or hesitates in declaring them disbelievers despite the clarity of their state, is a disbeliever in Allāh, His Book, and His Messenger Muḥammad (peace and blessings be upon him), a denier of the universality of his message to all of mankind, and has committed a nullifier of Islām by the consensus of the Muslims. A Muslim must be certain and believe in their disbelief.

Qāḍī ʿIyāḍ said in *al-Shifā* (2/1071):
"For this reason, we declare as a disbeliever anyone who follows a religion other than the religion of the Muslims from among the various religions, or hesitates concerning them, or doubts, or considers their way correct, even if he outwardly manifests Islām and believes in the invalidity of every other way besides it. He is a disbeliever for manifesting what he has manifested of the contrary." End quote.

Even more so is the disbelief of one who says that the People of the Book, the Jews and Christians, are followers of a divine law and are exercising *ijtihād* in what they follow, and that they are upon the truth. Such a person is a disbeliever in Allāh.

Similar to him is one who says: Whoever wishes to adhere to Judaism, Christianity, or Islām is free to choose, for all of them are upon the truth.
This saying is known from some of the earlier heretics like Ibn Sabʿīn, Ibn Hūd, al-Tilimsānī, and others who say that it is permissible for a man to adhere to

Christianity and Judaism just as he adheres to Islām. They make this adherence like the adherence of the followers of the four madhhabs to their madhhabs, and they say: All of them are paths that lead to Allāh.

This nullifier has become a widespread and overwhelming affliction, and many of those whose insight Allāh has blinded have called for it. They have called for the freedom and unity of religions and for bringing them closer, claiming that all of them are upon the truth, that there should be absolutely no enmity between the people of Islām and other disbelieving religions. They have made the clarification and explanation of this nullifier to the people a form of racism, extremism, and fanaticism, and a revival of enmity and hatred among nations and peoples. Through this statement of theirs, Islām is demolished and damaged. It is a manifest apostasy and clear disbelief.

It is a call that contradicts Tawḥīd and opposes the call of the Messengers. Their expressions have varied in not declaring the polytheists and the People of the Book as disbelievers or casting doubt on their disbelief, under the pretext of uniting the people and removing hatred from the hearts of nations.
The proponent of this call and these claims has combined, with this nullifier that expels one from the Millah, the accusation that the pure Sharīʿah of Allāh corrupts nations and creates tribulations and hatred among people that bear no fruit, and that the interests of the Muslims lie elsewhere. Even if he does not utter this statement with his tongue, he says it through his state of affairs.

The call for the unity and freedom of religions and for bringing them closer relies on a creed that is modern in name but ancient in its way and source—a heretical, atheistic creed, which is secularism. Despite this creed denying religions and relying on materialism, which has no guide, it strives to kill religion in the souls through the call for religious freedom, bringing creeds closer, and abandoning differences.

These people have not known the value of the life to which Islām has called. Their view of it does not exceed a bestial one; rather, they are more astray. This is because they have not worked for their final destiny, whereas beasts have no destiny awaiting them and no intellect with which to think, unlike those heretics.

Allāh the Exalted said: *{There has already been for you an excellent pattern in Abraham and those with him, when they said to their people, "Indeed, we are disassociated from you and from whatever you worship other than Allāh. We have rejected you, and there has appeared between us and you animosity and hatred forever until you believe in Allāh alone."}* (Al-Mumtaḥanah: 4).

This is the *Ḥanīfiyyah*, the religion of Ibrāhīm: *{And who would be averse to the religion of Abraham except one who makes a fool of himself?}* (Al-Baqarah: 130).
A person must single out the Tawḥīd of his Lord, may He be blessed and exalted, so he does not call upon another with Him, nor associate any partner with Him for the blink of an eye, and he must disavow every object of worship besides Him.

Muslim narrated in his *Ṣaḥīḥ* through the route of Marwān al-Fazārī, from Abū Mālik, from his father, who said: "I heard the Messenger of Allāh (peace and blessings be upon him) say: *'Whoever says Lā ilāha illā Allāh and disbelieves in what is worshiped besides Allāh, his wealth and his blood are sacrosanct, and his reckoning is with Allāh.*'"
So, along with belief in Allāh, one must disbelieve in what is worshiped besides Allāh. The inviolability of a person's blood and wealth is not realized until he combines belief in Allāh with disbelief in what is worshiped besides Him.

The summary of this nullifier is:
A disbeliever in Allāh the Exalted falls into one of two states:

First: He is an original disbeliever, like a Jew, a Christian, a Buddhist, etc. His disbelief is clear and manifest. Whoever does not consider him a disbeliever, or

doubts his disbelief, or considers his way to be correct, has disbelieved and exited the fold of Islām by that, and he falls under what we have mentioned previously.

Second: He was a Muslim but committed a nullifier that expels him from Islām, while claiming to remain upon his Islām. If what he committed from the nullifiers is explicit and a matter of consensus among the Imāms of Islām—such as one who mocks the Prophet (peace and blessings be upon him), or insults him, or denies something necessarily known from the Dīn of Islām—then the one who refrains from declaring him a disbeliever is in one of two states:

1. He denies that what the person committed is a nullifier of Islām. In this case, his ruling is the same as the person's ruling, after the proof has been established against him.
2. He affirms that what the person committed is a nullifier of Islām, but he refrains from declaring him a disbeliever due to the possibility of a valid excuse. This person does not disbelieve.
   If what he committed from the nullifiers is a matter of difference of opinion among the Imāms of Islām, such as abandoning prayer, zakāh, fasting, or Hajj, then this person is also not declared a disbeliever. And Allāh knows best.

The Fourth Nullifier

Whoever believes that the guidance of someone other than the Prophet (peace and blessings be upon him) is more perfect than his guidance, or that the ruling of someone else is better than his ruling, such as one who prefers the rule of the *ṭawāghīt* over his ruling:

A Muslim must believe that the statements, actions, and approvals of the Prophet (peace and blessings be upon him) are revelation from Allāh the Exalted. The

Sunnah is a counterpart to the Qurʾān through revelation. Allāh the Exalted said: *{Nor does he speak from [his own] inclination. * It is not but a revelation revealed.}* (Al-Najm: 3-4).
So, everything that has been reported from the Prophet (peace and blessings be upon him) of statements, actions, or approvals is, by default, a revelation from his Lord through the medium of Jibrīl, even if he did not attribute it to him in every instance.

Al-Khaṭīb narrated in *al-Kifāyah* (p. 20) from Aḥmad ibn Zayd ibn Hārūn, who said: "It is but a righteous person from a righteous person, a righteous person from a Tābiʿī, a Tābiʿī from a Companion, a Companion from the Messenger of Allāh (peace and blessings be upon him), the Messenger of Allāh from Jibrīl, and Jibrīl from Allāh, the Mighty and Majestic."
This is the chain of transmission for the Sharīʿah of Muḥammad (peace and blessings be upon him). He does not say anything in matters of legislation from himself.
That is why the Salaf called the Qurʾān and the Sunnah "the two revelations." This is an established matter among the Muslims. Al-Bukhārī titled a chapter in the Book of Tawḥīd in his *Ṣaḥīḥ*: "Chapter on the Mention of the Prophet and His Narration from His Lord."

In this regard, al-Dārimī, Abū Dāwūd in *al-Marāsīl*, al-Khaṭīb in *al-Kifāyah* and *al-Faqīh wa-l-Mutafaqqih*, Ibn ʿAbd al-Barr in *al-Jāmiʿ*, and al-Marwazī in *al-Sunnah* narrated from al-Awzāʿī from Ḥassān ibn ʿAṭiyyah who said: "Jibrīl used to descend upon the Prophet (peace and blessings be upon him) with the Sunnah just as he would descend upon him with the Qurʾān."
So, the Sunnah is revelation, and this is established among the Imāms of Islām in general, from the Salaf and the Khalaf.

Al-Shāfiʿī (may Allāh have mercy on him) said:
"The Sunnah is a recited revelation." End quote.

Similar was said by Ibn Ḥazm in *al-Iḥkām* (4/505).
The Sunnah is described with "descent" (*inzāl*) like the Qurʾān.

Al-Khaṭīb al-Baghdādī said in the introduction to *al-Kifāyah* (p. 2): "(And He) saved creation from the adornments of misguidance with the speaking Book and the truthful revelation, sent down upon the master of creation..."

Al-ʿIrāqī said in *Ṭarḥ al-Tathrīb* (1/15, Azhar ed.):
"Describing the Sunnah with 'descent' is correct, for revelation used to descend with it just as it would descend with the Qurʾān..." End quote.

Once this is known, it becomes known that whoever rejects or denies the Sunnah or any part of it has rejected or denied the Qurʾān or a part of it.
Opposing the Sunnah is opposing the Qurʾān, for both are from the revelation of Allāh. The Sunnah of the Prophet (peace and blessings be upon him) is the best guidance, as stated in *Ṣaḥīḥ Muslim* from the ḥadīth of Jābir in a *marfūʿ* form: *"The best of speech is the Book of Allāh, and the best of guidance is the guidance of Muḥammad."*

The two revelations abrogate every previous Sharīʿah, and they are the most sound Sharīʿah to be guided by and followed. Aḥmad narrated in his *Musnad* from the ḥadīth of Muḥammad ibn Isḥāq from Dāwūd ibn al-Ḥuṣayn from ʿIkrimah from Ibn ʿAbbās who said: "The Messenger of Allāh (peace and blessings be upon him) was asked: 'Which religion is most beloved to Allāh?' He said: 'The easy, upright one (*al-Ḥanīfiyyah al-Samḥah*).'"
Its chain is good (*jayyid*).

The Sharīʿah of Muḥammad (peace and blessings be upon him) is complete, with no deficiency in it: *{This day I have perfected for you your religion and completed My favor upon you and have approved for you Islām as religion.}* (Al-Māʾidah: 3).
Allāh made it obligatory to adhere to it: *{And whoever desires other than Islām as*

religion—never will it be accepted from him, and he, in the Hereafter, will be among the losers.} (Āl ʿImrān: 85).

So whoever believes that any of the guidance from other laws—whether they are divine laws like the corrupted Judaism and Christianity, or man-made legislations and codes—is better than the guidance of Muḥammad (peace and blessings be upon him) and more beneficial for the people, and more suitable for the uprightness of their lives, their security, and their livelihood, he is a disbeliever who has exited the Millah by the consensus of the Muslims, even if he rules by what Allāh has revealed.

Allāh has commanded seeking judgment from His Sharīʿah and adhering to the ruling of His Prophet (peace and blessings be upon him). So whoever prefers another ruling over his ruling is a disbeliever in Allāh the Great.
From the requirements of faith in Allāh and His Messenger is submission to his ruling, yielding to his law, being pleased with his command, adhering to his judgment in beliefs, sayings, and actions, and referring to the Book of Allāh and his Sunnah in times of dispute in conflicts, blood, wealth, and all other rights. Allāh is not to be disputed in His ruling. *{The command is for none but Allāh.}* (Al-Anʿām: 57).

It is obligatory for rulers to rule by the ruling and law of Allāh, and for the ruled to seek judgment from what Allāh has revealed in His Book and the Sunnah of His Prophet (peace and blessings be upon him). Allāh the Exalted said: *{Have you not seen those who claim to have believed in what was revealed to you, [O Muḥammad], and what was revealed before you? They wish to refer judgment to the ṭāghūt, while they were commanded to disbelieve in it. But Satan wishes to lead them far astray.}* (Al-Nisāʾ: 60).

His statement "they claim" indicates the falsehood of their claim to believe in what Allāh has revealed, because of their contradiction of its requirements and their actions which negate it.

Then He, the Glorified and Exalted, clarified and swore that faith cannot coexist with seeking judgment from other than what Allāh has revealed to His Prophet (peace and blessings be upon him). He said: *{But no, by your Lord, they will not [truly] believe until they make you, [O Muḥammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission.}* (Al-Nisāʾ: 65).

Allāh negated faith, emphasizing it with an oath, from whoever does not seek judgment from what Allāh has revealed, is pleased with His ruling, and submits to it. The negation of faith here indicates that implementing the rule of what Allāh has revealed among the people is an act of faith and a means of drawing closer to Allāh. It is obligatory, along with its implementation, to believe in it as a matter of religion and worship, not merely that it is better for the people.

Ruling by the Sharīʿah of Allāh is obligatory in all disputes that occur between servants and in all affairs of life. That is why Allāh the Exalted said: *{concerning that over which they dispute among themselves}* (Al-Nisāʾ: 65). The relative pronoun {mā} with its clause is a formula of generality, so the ruling is general and applies to blood, wealth, honor, and all other rights.

Whoever replaces the Sharīʿah of Allāh with other laws, this is disbelief. Allāh has ruled with the disbelief of those who do not rule by what Allāh has revealed. He, the Exalted, said: *{And whoever does not judge by what Allāh has revealed—then it is those who are the disbelievers.}* (Al-Māʾidah: 44). End.

Al-Marwazī narrated in *Taʿẓīm Qadr al-Ṣalāh*, Ibn Jarīr in his *Tafsīr*, and ʿAbd al-Razzāq in *al-Muṣannaf* from the ḥadīth of Maʿmar from Ibn Ṭāwūs from his father who said: "Ibn ʿAbbās was asked about His statement: *{And whoever does not judge by what Allāh has revealed—then it is those who are the disbelievers.}* (Al-Māʾidah: 44). He said: 'It is disbelief on his part.'"

Ibn Abī Ḥātim, al-Ḥākim in *al-Mustadrak*, al-Bayhaqī in *al-Sunan*, al-Marwazī in *Taʿẓīm Qadr al-Ṣalāh*, and Ibn ʿAbd al-Barr in *al-Tamhīd* narrated it from Hishām ibn Ḥujayr from Ṭāwūs from Ibn ʿAbbās regarding the statement of Allāh the Exalted: *{And whoever does not judge by what Allāh has revealed—then it is those who are the disbelievers}* (Al-Māʾidah: 44), that he said: "It is a disbelief lesser than disbelief (*kufr dūna kufr*)."

Hishām ibn Ḥujayr was weakened by Aḥmad and severely weakened by Ibn Maʿīn. Ibn ʿUyaynah said: "We would not take from Hishām ibn Ḥujayr what we could not find with others." Abū Ḥātim said: "His ḥadīth is written down." Al-ʿUqaylī mentioned him among the weak, while al-ʿIjlī and Ibn Saʿd declared him trustworthy.

The first narration is more likely to be correct.
The meaning of the second wording was narrated as a statement of Ṭāwūs with an authentic chain. Its meaning was also narrated from ʿAbdullāh ibn ʿAbbās, reported from him by ʿAlī ibn Abī Ṭalḥah, and the narration of ʿAlī is better than the narration of Ibn Ḥujayr, because his narration from Ibn ʿAbbās is from a written scroll (*ṣaḥīfah*).

Shaykh Muḥammad ibn Ibrāhīm said in the treatise *Taḥkīm al-Qawānīn*:
"Indeed, from the most manifest disbelief is the elevation of the accursed man-made law to the status of that which the Trustworthy Spirit brought down upon the heart of Muḥammad (peace and blessings be upon him) that he might be of the warners, in a clear Arabic tongue." End quote.

Many of those who affiliate with Islām have established man-made laws, commanded those over whom Allāh gave them authority to seek judgment from them, and punished those who opposed them by seeking the ruling of Allāh. Despite this, they claim to affirm the two testimonies of faith and the obligation of ruling by

the Sharīʿah of Allāh. This action indicates that they do not affirm this inwardly, even if they affirm it outwardly.

Whoever prevents the punishment for fornication if the parties consent, or replaces the ruling for theft from amputation to discretionary punishment of the body or fine, or rules for freedom of belief such that an apostate is not killed or called to repent—all of this is disbelief and manifest misguidance.
Setting aside the Islamic Sharīʿah and not seeking judgment from it in disputes and other affairs of life is one of the most dangerous and clear manifestations of misguidance and deviation in this age in Muslim societies.

Seeking judgment from the opinions of the creation instead of the ruling of Allāh is misguidance and a trial in religion and worldly life. Sulaymān ibn Saḥmān said: "If you know that seeking judgment from the *ṭāghūt* is disbelief, Allāh has mentioned in His Book that disbelief is greater than killing. He the Exalted said: *{And fitnah is greater than killing.}* (Al-Baqarah: 217). And He said: *{And fitnah is more severe than killing.}* (Al-Baqarah: 191). And *fitnah* is disbelief. So if the desert dwellers and the city dwellers were to fight each other until they were all gone, it would be less severe than them setting up a *ṭāghūt* in the land to rule by other than the Sharīʿah of Islām, which the Messenger of Allāh (peace and blessings be upon him) was sent with." End quote.

The ruling of Allāh is undoubtedly better for the ummah, and it is necessary and obligatory to seek judgment from it. The Legislator is Allāh, and He knows best what is suitable for the life of the creation, more than they themselves know. He knows best about the changing of circumstances and the alteration of times, and He knows what has been, what will be, and what has not been—if it were to be, how it would be.

Some of the rationalists from the modern-day Muʿtazilah, such as the secularists and liberals, have claimed that ruling by the Sharīʿah is an affirmation of political tyranny and intellectual terrorism, and that the ruling and legislation of Allāh are stagnant and do not keep pace with modern civil life. All of this, besides being a departure from Islām, contains a belittling of the knowledge of Allāh regarding what is best for His servants as their lives change and their times alter.

As for one who makes the ruling of Allāh his ruling by which he judges and decides, while believing in the obligation of its implementation and that it is better for the ummah than any man-made law, but he happens to rule in a particular case according to the overpowering of his desires and for worldly greed for wealth or status, while knowing the prohibition of this ruling of his—his disbelief is a disbelief that does not expel him from the Millah, but he is a perpetrator of wrongdoing and injustice.

The Fifth Nullifier

Whoever hates something that the Messenger (peace and blessings be upon him) came with, even if he acts upon it, has disbelieved:

Whoever dislikes and hates something that the Prophet (peace and blessings be upon him) came with, of guidance and ruling, has disbelieved in Allāh the Exalted. This is a characteristic of the hypocrites of major, creedal hypocrisy, which expels its perpetrator from Islām, and its perpetrator will be in the lowest abyss of the Fire. These hypocrites of creedal hypocrisy exist in every age, especially when Islām is apparent and strong against its opponents.

So whoever hates anything from the Sharīʿah of Allāh and the guidance and ruling of Muḥammad (peace and blessings be upon him), whether it is a command or a

prohibition from the beliefs and laws he brought, has transgressed against himself and exposed himself to what he has no power to bear.
This is what many of the hypocrites of this age do, such as the secularists, liberals, and those who follow their path, who are deceived by the West. They hate ruling by what Allāh has revealed, such as the prescribed punishment for theft, the flogging of the one who drinks alcohol, the killing of the intentional murderer, and the blood money for a woman being half that of a man. These people are haters of what the Messenger of Allāh (peace and blessings be upon him) brought from Allāh, and they are disbelievers who have exited the fold of Islām.

Even if one of them were to act upon what he hates from the Sharīʿah of Allāh, it would not benefit him. For instance, one who absolutely hates the permissibility of polygyny and detests this legislation is a disbeliever in Allāh, even if he practices polygyny and marries more than one wife.
Similar to him is one who hates the ruling and decree of Allāh that the testimony of two women is equal to the testimony of one man, or hates what has come in some authentic texts of unseen matters, claiming that they do not align with reason or reality.

Allāh the Exalted said: *{But those who disbelieve—for them is misery, and He will render their deeds worthless. * That is because they disliked what Allāh revealed, so He rendered their deeds worthless.}* (Muḥammad: 8-9). Allāh called them disbelievers by His statement "those who disbelieve" because "they disliked what Allāh revealed." And since no good deed remains with disbelief, it nullifies it completely. He said, "so He rendered their deeds worthless."

Many who call themselves Muslims have transgressed against many of the rulings of Allāh and the guidance of His Prophet, explicitly or implicitly showing hatred for them. Their desires have varied in rejecting them, sometimes by claiming they are not binding, and at other times by claiming they were specific to a time that has

passed and ended. All of this is opposing Allāh and His Messenger.
One who falls into any of the sins while acknowledging his sin—like one who drinks alcohol, commits fornication, or consumes usury while believing in their prohibition—is like all other disobedient sinners who are under the will of Allāh. If He wills, He will punish them, and if He wills, He will forgive them.

Committing a prohibition does not necessitate hatred for its prohibition, nor does abandoning an obligation necessitate hatred for its obligation. Whoever makes this a necessary consequence has followed the path of the Khawārij in declaring the perpetrator of a major sin a disbeliever and condemning him to eternity in the Fire. The verses, ḥadīths, and narrations clarifying that the perpetrator of a major sin remains upon his Islām and that his action does not necessitate hatred for the legislation are too numerous and famous to mention. Among them is what al-Bukhārī narrated in his *Ṣaḥīḥ* through the route of Zayd ibn Aslam from his father from ʿUmar ibn al-Khaṭṭāb that a man during the time of the Prophet (peace and blessings be upon him) whose name was ʿAbdullāh and was nicknamed Ḥimār (donkey) used to make the Messenger of Allāh (peace and blessings be upon him) laugh. The Prophet (peace and blessings be upon him) had him flogged for drinking. One day he was brought and he ordered him to be flogged. A man from the people said, "O Allāh, curse him! How often he is brought!" The Prophet (peace and blessings be upon him) said: *"Do not curse him, for by Allāh, I know nothing except that he loves Allāh and His Messenger."*
He forbade cursing him, let alone obligating him with hatred for the prohibition of alcohol.

Note:
The dislike which is not directed at the legislation itself, of what our Prophet Muḥammad (peace and blessings be upon him) brought—such as a wife's dislike for her husband taking another wife, or the believers' dislike for fighting due to the loss

of life and wealth it entails. Allāh the Exalted said: *{Fighting has been enjoined upon you while it is hateful to you.}* (Al-Baqarah: 216).
Similarly, the dislike of one performing ablution for doing so on a cold day. He (peace and blessings be upon him) said: *"and performing ablution thoroughly in difficult circumstances."*
This is a natural matter over which the servant has no control. The wife's dislike is not directed at the legislation itself and the general ruling in Islām; rather, she disliked her husband marrying another wife who would be her co-wife and rival. The fighter only dislikes fighting because of the natural inclination of the soul to love life and hate death, but he affirms the virtue of fighting in Islām. The statement of Allāh the Exalted, *{while it is hateful to you}*, means it is difficult and burdensome for you, for the mujāhid will either be killed or wounded, along with the hardship of travel and clashing with the enemies.

The Sixth Nullifier

Mocking anything from the religion of the Messenger (peace and blessings be upon him), or its reward, or its punishment, is disbelief. The evidence is the statement of Allāh the Exalted: *{And if you ask them, they will surely say, "We were only conversing and playing." Say, "Is it Allāh and His verses and His Messenger that you were mocking?" * Make no excuse; you have disbelieved after your belief. If We pardon one faction of you, We will punish another faction because they were criminals.}* (Al-Tawbah: 65-66).

Allāh has threatened those who take His verses as mockery and play with a humiliating punishment. He said: *{And when he knows anything of Our verses, he takes them in ridicule. Those will have a humiliating punishment.}* (Al-Jāthiyah: 9).
The preparation of a humiliating punishment in the Qurʾān is only mentioned for the

disbelievers and polytheists.
The verses of Allāh are His signs, proofs, commands, and prohibitions.

Ibn Ḥazm said in *al-Faṣl* (3/299):
"It is established by the text that everyone who mocks Allāh the Exalted, or an angel from among the angels, or a prophet from among the prophets (peace be upon them), or a verse from the Qurʾān, or an obligation from the obligations of the Dīn—for they are all verses of Allāh the Exalted—after the proof has reached him, he is a disbeliever." End quote.

Mocking the Dīn is apostasy from Islām and an exit from the Millah of the best of creation, even if the mocker is joking or jesting. The statement of Allāh the Exalted: *{And if you ask them, they will surely say, "We were only conversing and playing." Say, "Is it Allāh and His verses and His Messenger that you were mocking?" * Make no excuse; you have disbelieved after your belief. If We pardon one faction of you, We will punish another faction because they were criminals.}* (Al-Tawbah: 65-66) indicates that mocking Allāh is disbelief, mocking the Messenger is disbelief, and mocking anything from the Dīn and Sharīʿah of Muḥammad (peace and blessings be upon him) is disbelief. Whoever mocks one of them is mocking all of them.

The preceding verse was revealed concerning a group of hypocrites who mocked the Messenger of Allāh (peace and blessings be upon him) and his companions, so Allāh ruled them to be disbelievers. Ibn Jarīr and others narrated from the ḥadīth of Hishām ibn Saʿd from Zayd ibn Aslam from ʿAbdullāh ibn ʿUmar who said: "A man in a gathering during the expedition of Tabūk said: 'We have not seen any like these reciters of ours—more gluttonous, more lying with their tongues, and more cowardly at the time of encounter.' A man in the mosque said: 'You have lied, and you are a hypocrite! I will surely inform the Messenger of Allāh (peace and blessings be upon him).' This reached the Messenger of Allāh (peace and blessings be upon him) and the Qurʾān was revealed. ʿAbdullāh ibn ʿUmar said: 'I saw him clinging to the

saddle-strap of the Messenger of Allāh's (peace and blessings be upon him) she-camel, the stones striking him, while he was saying: 'O Messenger of Allāh, we were only conversing and playing.' And the Messenger of Allāh (peace and blessings be upon him and his family) was saying: *{And if you ask them, they will surely say, "We were only conversing and playing." Say, "Is it Allāh and His verses and His Messenger that you were mocking?" * Make no excuse; you have disbelieved after your belief. If We pardon one faction of you, We will punish another faction because they were criminals.}*'"

Allāh ruled them to be disbelievers and cut off their excuse, despite them saying in apology: *{"We were only conversing and playing."}* (Al-Tawbah: 65). Allāh the Exalted said to them: *{Make no excuse; you have disbelieved after your belief}* (Al-Tawbah: 66), meaning, you have disbelieved after you were believers in Allāh. Faith does not lead its possessor to mock the Messenger of Allāh or his Dīn. But because their faith was weak, they uttered disbelief while playing and jesting.

Mocking the Dīn of Allāh is a sign of the disbelievers. Allāh the Exalted said: *{And when they see you, [O Muḥammad], they take you not except in ridicule, [saying], "Is this the one whom Allāh has sent as a messenger? * Indeed, he would have almost led us astray from our gods had we not been patient with them." And they are going to know, when they see the punishment, who is more astray in way.}* (Al-Furqān: 41-42). And it is especially a sign of the hypocrites. Allāh the Exalted said: *{Indeed, those who committed crimes used to laugh at those who believed. * And when they passed by them, they would exchange derisive glances. * And when they returned to their people, they would return jesting. * And when they saw them, they would say, "Indeed, those are truly astray." * But they had not been sent as guardians over them.}* (Al-Muṭaffifīn: 29-33).

The one who mocks Allāh, His verses, His Messenger, or anything from his Dīn and Sharīʿah is a disbeliever in Allāh, even if he claims not to have intended the reality of

what he said, and even if he prays and fasts. By that statement, he is an apostate, whether he believed it in his heart or believed in faith in his heart. That is why those hypocrites in the verse were not aware of their disbelief and thought they were excused. Despite this, it was not accepted from them, and it did not prevent them from apostasy. This is the ruling of Allāh; He rules as He wills, and there is no one to reverse His judgment.

Shaykh al-Islām Ibn Taymiyyah said regarding His statement, the Exalted *{"Did you disbelieve after your belief?"}* (Āl ʿImrān: 106) in *al-Majmūʿ* (7/273):
"This indicates that they did not consider themselves to have committed an act of disbelief; rather, they thought that it was not disbelief. So He clarified that mocking Allāh and His Messenger causes its perpetrator to disbelieve after his faith. This indicates that they had a weak faith, and they committed this forbidden act, which they knew was forbidden, but they did not think it was disbelief, yet it was disbelief by which they disbelieved, for they did not believe it to be permissible." End quote.

Mockery is of two types:
First: Explicit mockery, like that of the hypocrites about whom the verse was revealed, who were mentioned before, and their statement: "We have not seen any like these reciters of ours—more gluttonous, more lying with their tongues, and more cowardly at the time of encounter." And the statement of some of them about the Dīn: "This is a fifth religion," or "a foolish religion." The examples of this type are innumerable.
Second: Implicit mockery, such as winking with the hand or sticking out the tongue during the recitation of the Book of Allāh or the Sunnah of His Messenger (peace and blessings be upon him), or during the rituals of Allāh. And like raising one's voice in speech during the recitation of the Qurʾān or upon hearing the statement of the Prophet (peace and blessings be upon him) in belittlement of them

both. Belittlement and mockery are one and the same. And other examples. This type is a shoreless ocean.

Due to the great danger of mocking the Dīn, Allāh warned against sitting with the mockers. He the Exalted said: *{And it has already come down to you in the Book that when you hear the verses of Allāh being disbelieved in and ridiculed, do not sit with them until they enter into another conversation. Indeed, you would then be like them. Indeed, Allāh will gather the hypocrites and the disbelievers in Hell all together.}* (Al-Nisāʾ: 140).

Ibn Kathīr said in his *Tafsīr* (1/567):
"Meaning, if you commit the prohibition after it has reached you, and you are content to sit with them in the place where the verses of Allāh are disbelieved in and ridiculed, and you approve of them in that, then you have participated with them in what they are doing." End quote.

Whoever insults the Messenger of Allāh (peace and blessings be upon him) has disbelieved by the consensus of the Muslims. A group of eminent scholars have transmitted this consensus, such as Isḥāq ibn Rāhwayh, Muḥammad ibn Suḥnūn, Ibn ʿAbd al-Barr, Abū Bakr al-Fārisī, Qāḍī ʿIyāḍ, al-Subkī, Ibn Taymiyyah, and others.

Qāḍī ʿIyāḍ said, relating the consensus of the ummah on this in the book *al-Shifā* (2/932):
"Know, may Allāh grant us and you success, that all who insult the Prophet (peace and blessings be upon him), or find fault with him, or attribute any deficiency to him in his person, lineage, religion, or any of his characteristics, or allude to it, or compare him to something by way of insult to him, or belittlement of him, or diminishing his status, or disparaging him, and finding fault with him—he is one who insults him, and the ruling on him is the ruling of one who insults. Likewise, one who curses him, or supplicates against him, or wishes harm upon him, or attributes

to him what is not befitting by way of censure, or jests regarding his noble person with foolishness of speech, vain talk, evil speech, and falsehood, or taunts him with any of the trials and tribulations that occurred to him, or disparages him with some of the permissible and known human frailties—all of this is a matter of consensus among the Companions and the Imāms of fatwa from the time of the Companions (may Allāh be pleased with them) until now... We do not know of any difference of opinion regarding the permissibility of his blood among the scholars of the lands and the Salaf of the ummah. More than one has mentioned the consensus on his killing and his disbelief." End quote.

Mocking and insulting the Companions has forms:

- Some of it is disbelief and apostasy by consensus, such as mocking them all in general or insulting them wholesale, or accusing them of hypocrisy or apostasy, and generalizing that to all of them except for a very few. A group of scholars has related the consensus on the disbelief of one who does this, such as Ibn Ḥazm al-Andalusī, Qāḍī Abū Yaʿlá, al-Samʿānī, Ibn Taymiyyah, Ibn Kathīr, and others.

  This is because the one who does this does not intend by his insult and mockery their persons, but rather their Dīn and their companionship, as he has generalized it to all of them, while they varied in character and disposition.

  One may disbelieve by attacking just one of them, such as one who insults him or mocks him for the sake of his Dīn and companionship, not for the sake of his person, character, or disposition.

- Some of it is not disbelief, but its perpetrator deserves to be declared a sinner, receive discretionary punishment, and be rebuked, such as mocking a few of them and accusing some of them of cowardice, stinginess, lack of knowledge, and the like.

As for mocking the people of knowledge and righteousness, it is of two types:

First Type: Mocking and ridiculing their persons, such as mocking their physical appearance or their character. This type is forbidden due to His statement, the Exalted: *{O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them; nor let women ridicule [other] women; perhaps they may be better than them. And do not insult one another and do not call each other by [offensive] nicknames.}* (Al-Ḥujurāt: 11).

Second Type: Mocking and ridiculing the people of righteousness for their righteousness, and the people of knowledge for their knowledge. This type is disbelief and apostasy from the Millah, because the intention behind it is mockery of the Dīn of Allāh which they carry. The mockery is not directed at their persons, but rather at their steadfastness and knowledge.

Allāh has made this type of mockery mockery of Islām. He the Exalted said: *{And if you ask them, they will surely say, "We were only conversing and playing." Say, "Is it Allāh and His verses and His Messenger that you were mocking?" * Make no excuse; you have disbelieved after your belief. If We pardon one faction of you, We will punish another faction because they were criminals.}* (Al-Tawbah: 65-66).

The reason for the revelation of this verse is what was mentioned previously, which is what Ibn Jarīr al-Ṭabarī narrated in his *Tafsīr* (10/172) from Hishām ibn Saʿd from Zayd ibn Aslam from ʿAbdullāh ibn ʿUmar who said: "A man in a gathering during the expedition of Tabūk said: 'We have not seen any like these reciters of ours—more gluttonous, more lying with their tongues, and more cowardly at the time of encounter.'

A man in the mosque said: 'You have lied, and you are a hypocrite! I will surely inform the Messenger of Allāh (peace and blessings be upon him).' This reached the Messenger of Allāh (peace and blessings be upon him) and the Qurʾān was revealed. ʿAbdullāh ibn ʿUmar said: 'I saw him clinging to the saddle-strap of the Messenger of

Allāh's (peace and blessings be upon him) she-camel, the stones striking him, while he was saying: 'O Messenger of Allāh, we were only conversing and playing.' And the Messenger of Allāh (peace and blessings be upon him and his family) was saying: *{And if you ask them, they will surely say, "We were only conversing and playing." Say, "Is it Allāh and His verses and His Messenger that you were mocking?" * Make no excuse; you have disbelieved after your belief. If We pardon one faction of you, We will punish another faction because they were criminals.}*'"

- Allāh considered mockery of the believers a reason for entering the Fire. He said: *{[Allāh] will say, "Remain despised therein and do not speak to Me. * Indeed, there was a party of My servants who said, 'Our Lord, we have believed, so forgive us and have mercy upon us, and You are the best of the merciful.' * But you took them in mockery to the point that they made you forget My remembrance, and you used to laugh at them."}* (Al-Muʾminūn: 108-110).

The Seventh Nullifier

Sorcery, including spells to separate or unite, so whoever practices it or is pleased with it has disbelieved. The evidence is the statement of Allāh the Exalted: *{but they do not teach anyone until they say, "We are but a trial, so do not disbelieve."}* (Al-Baqarah: 102).

Sorcery (*siḥr*) in the Arabic language refers to that which is hidden and its cause is subtle. From this, the end of the night is called *saḥar* due to the hidden nature of actions in it. And the lungs are called *siḥr*, which is the place of nourishment, and it was named so due to its hiddenness and the subtlety of its pathways to the parts of the body. As Abū Jahl said to ʿUtbah on the day of Badr: "His *siḥr* has swelled," meaning his lungs swelled from fear.

It consists of incantations and charms, readings and talismans, by which one seeks to employ devils to inflict harm upon the bewitched. It has a reality. Some of it affects the heart, mind, and will of the bewitched, so he turns away from something and inclines towards another. That is why it is called *ṣarf* (separation) and *ʿaṭf* (uniting), meaning to turn a man away from what he desires, like turning him away from his wife and so on, and *ʿaṭf* is the opposite of that.

The scholars' definitions of sorcery have differed, and that is due to the multitude of its different types and forms that fall under it. That is why al-Shinqīṭī said in *Aḍwāʾ al-Bayān* (4/444):
"Sorcery in the technical sense cannot be defined with a comprehensive and exclusive definition due to the multitude of different types that fall under it. A common denominator that is comprehensive for them and exclusive of others cannot be realized. Hence, the statements of the scholars in defining it have differed greatly." End quote.

Sorcery has a reality according to the majority of the people of knowledge, and it is the madhhab of Ahl al-Sunnah wa-l-Jamāʿah.
Ibn Hubayrah said in his book *al-Ishrāf ʿalá Madhāhib al-Ashrāf*:
"They have unanimously agreed that sorcery has a reality, except for Abū Ḥanīfah, for he said: It has no reality according to him." End quote.
The Muʿtazilah also said it has no reality, and they used as evidence His statement, the Exalted: *{it was made to appear to him by their sorcery that they were moving}* (Ṭāhā: 66). He said, "it was made to appear."
The truth is that sorcery has a reality, and the narrations on this from the Companions, the Tābiʿīn, and the Salaf of the ummah are very numerous.
Some sorcery is mere illusion with no reality to it.

Much of sorcery is only attainable through *shirk* and drawing near to the evil spirits besides Allāh. The Prophet (peace and blessings be upon him) made it one of the

deadly sins and paired it with *shirk*. He said, as in the two *Ṣaḥīḥs*: *"Avoid the seven deadly sins."* They asked, "And what are they?" He said: *"Associating partners with Allāh, sorcery..."* (to the end of the ḥadīth).

Sorcery enters into *shirk* from two aspects:

First aspect: What it involves of employing jinn and devils, and drawing near to them besides Allāh with what they desire, so that they may lead the sorcerer to his goal. Sorcery is from the teachings of the devils, as Allāh the Exalted said: *{but the devils disbelieved, teaching people sorcery}* (Al-Baqarah: 102).

Second aspect: What it involves of claiming knowledge of the unseen and contending with Allāh in His exclusive attributes. *{Say, "None in the heavens or on earth knows the unseen except Allāh."}* (Al-Naml: 65). Claiming to share with Allāh in that is disbelief and misguidance.

The default ruling for sorcery is that it is disbelief and *shirk*, but some of it may be less than disbelief.

Sorcery in this regard is of two types:

First type: *Shirk*, which is done through the medium of devils, by drawing near to them through offering sacrifices and worshiping them besides Allāh.

Second type: Wrongdoing and aggression, which is done through potions and drugs to harm the creation and prevent them from what they desire.

- As for sleight of hand sorcery, which relies on speed of movement, physical strength, and nimbleness of hand, and sorcery by deception, which is by altering realities and presenting them other than their true nature, these two are forms of deception, trickery, and cheating. These aforementioned types

were included under sorcery due to the subtlety and hiddenness of their methods; because sorcery in the language is an expression for that whose cause is subtle and hidden. For this reason, it has come in the ḥadīth: *"Indeed, in some forms of eloquence there is sorcery."*

- The ruling on the sorcerer becomes clear from the preceding division, according to the correct view. The scholars have differed on it, holding two opinions:
  Some of them have applied the ruling of disbelief in an absolute sense, as is apparent from the action of the author, Imām Muḥammad ibn ʿAbd al-Wahhāb, and this is the view of the majority of scholars, due to His statement, the Exalted: *{And they followed [instead] what the devils recited during the reign of Solomon. It was not Solomon who disbelieved, but the devils disbelieved, teaching people sorcery and that which was revealed to the two angels at Babylon, Hārūt and Mārūt. But the two angels do not teach anyone until they say, "We are but a trial, so do not disbelieve."}* (Al-Baqarah: 102).
  And some of them have stipulated the division we mentioned, which is the more apparent view. Whoever applies the ruling of disbelief in an absolute sense, it is apparent that he intends the first type.

The killing of the sorcerer is a matter of difference among the scholars, based on their difference regarding the ruling on the sorcerer. If his sorcery is disbelief, he is killed as an apostate.
If his sorcery is less than disbelief, he is killed to ward off his harm and evil and to stop his corruption. This is subject to the benefit that results from him remaining alive.

Ibn Hubayrah said in his book *al-Ishrāf ʿalá Madhāhib al-Ashrāf*:
"And is he killed merely for practicing and using it?

Mālik and Aḥmad said: Yes.
Al-Shāfiʿī and Abū Ḥanīfah said: No.
As for if he kills a person with his sorcery, he is to be killed according to Mālik, al-Shāfiʿī, and Aḥmad.
Abū Ḥanīfah said: He is not killed until he repeats it or confesses to it regarding a specific person.

If he is killed, he is killed as a prescribed punishment (*ḥadd*) according to them, except for al-Shāfiʿī, for he said he is killed in this case as retribution (*qiṣāṣ*)." End quote.

Note:
No authentic narration has been reported from the Prophet (peace and blessings be upon him) commanding the killing of the sorcerer. As for what al-Tirmidhī narrated in his *Sunan* (4/60), al-Ṭabarānī in *al-Kabīr* (2/161), al-Dāraquṭnī (3/114), and others from the ḥadīth of Ismāʿīl ibn Muslim al-Makkī from al-Ḥasan al-Baṣrī from Jundub from the Messenger of Allāh (peace and blessings be upon him), that he said: *"The prescribed punishment for the sorcerer is a strike with the sword."*
It is a narration whose attribution to the Prophet is not authentic. Ismāʿīl was confused in it, sometimes narrating it as *mursal* and sometimes as *maṣūl*. And Ismāʿīl is considered weak.
Khālid al-ʿAbdī followed him in a narration with al-Ṭabarānī in his *Muʿjam al-Kabīr*, and Khālid is very weak.
Al-Tirmidhī considered its being a statement of a Companion to be correct.

Al-Tirmidhī said in his *ʿIlal*:
"I asked Muḥammad about this ḥadīth and he said: 'This is nothing.'" End quote.
However, this is authentically reported from a group of the Companions: among them ʿUmar ibn al-Khaṭṭāb, as narrated by Aḥmad in the *Musnad* (1/190), Abū Dāwūd in his *Sunan* (3043), and al-Bayhaqī in *al-Kubrá* (8/136) from Bajālah ibn

ʿAbdah who said: "ʿUmar ibn al-Khaṭṭāb wrote: 'Kill every male and female sorcerer.' He said: 'So we killed three female sorcerers.'"

And Ḥafṣah, as narrated by al-Bayhaqī in his *Sunan* (8/136) through the route of ʿUbaydullāh ibn ʿUmar from Nāfiʿ from Ibn ʿUmar from Ḥafṣah bint ʿUmar (may Allāh be pleased with them both), that a female slave of hers bewitched her, and she confessed to the sorcery and produced it. So she had her killed. This reached ʿUthmān (may Allāh be pleased with him) and he became angry. Ibn ʿUmar (may Allāh be pleased with them both) came to him and said: "Her female slave bewitched her, she confessed to the sorcery and produced it." He said: So ʿUthmān's anger subsided. He said: It seems his anger was only because she had her killed without his command.

And Jundub, as narrated by al-Bayhaqī in his *Sunan* (8/136) through the route of Khālid al-Ḥadhdhāʾ from Abū ʿUthmān al-Nahdī from Jundub in a story.
Khālid al-Ḥadhdhāʾ did not hear from Abū ʿUthmān al-Nahdī, as stated by Aḥmad, though his ḥadīth from him is reported in the two *Ṣaḥīḥs*.
Al-Bukhārī narrated it from another route in *al-Tārīkh* (2/222) from the route of ʿĀṣim al-Aḥwal from Abū ʿUthmān al-Nahdī from Jundub with a similar wording.

Imām Aḥmad ibn Ḥanbal said:
"It is authentically reported from three of the Companions of the Prophet (peace and blessings be upon him) regarding the killing of the sorcerer." End quote.

Note:
If the sorcerer repents, his repentance is accepted according to the correct view among the sayings of the scholars, though they have differed on this:
Ibn Hubayrah said:
"And if the sorcerer repents, is his repentance accepted?

- Mālik, Abū Ḥanīfah, and Aḥmad in the well-known narration from them said it is not accepted.
  Al-Shāfiʿī and Aḥmad in the other narration said it is accepted.
  As for the sorcerer from the People of the Book, according to Abū Ḥanīfah he is killed just as the Muslim sorcerer is killed.
  Mālik, Aḥmad, and al-Shāfiʿī said he is not killed, meaning due to the story of Labīd ibn al-Aʿṣam.

- They differed regarding the Muslim female sorcerer. According to Abū Ḥanīfah, she is not killed but is imprisoned.

- The three others said her ruling is the same as the man's. And Allāh knows best." End quote.

The Eighth Nullifier

Supporting the polytheists and aiding them against the Muslims. The evidence is His statement, the Exalted: *{And whoever is an ally to them among you—then indeed, he is [one] of them. Indeed, Allāh guides not the wrongdoing people.}* (Al-Māʾidah: 51).

Whoever supports the polytheists and aids them against the Muslims has exposed himself to the threat and warning of Allāh, has betrayed Allāh, His Messenger, and the believers, and has deserved the wrath and punishment of Allāh. Allāh the Exalted said: *{You see many of them becoming allies of those who disbelieved. How wretched is that which they have put forth for themselves in that Allāh has become angry with them, and in the punishment they will abide eternally. * And if they had believed in Allāh and the Prophet and in what was revealed to him, they would not have taken them as allies; but many of them are defiantly disobedient.}* (Al-Māʾidah: 80-81).

Allāh made that a characteristic of the hypocrites. He the Exalted said: *{Give tidings to the hypocrites that there is for them a painful punishment— * Those who take disbelievers as allies instead of the believers. Do they seek with them honor? But indeed, all honor belongs to Allāh.}* (Al-Nisāʾ: 138-139).

And He made the ruling of one who takes the polytheists as allies the same as their ruling. He said: *{O you who have believed, do not take the Jews and the Christians as allies. They are [in fact] allies of one another. And whoever is an ally to them among you—then indeed, he is [one] of them.}* (Al-Māʾidah: 51).

He made taking them as allies, secretly or openly, and promising them support, truthfully or falsely, equal in prohibition. He the Exalted said: *{Have you not considered those who are hypocrites, saying to their brothers who have disbelieved among the People of the Scripture, "If you are expelled, we will surely leave with you, and we will not obey, in regard to you, anyone—ever; and if you are fought, we will surely aid you." But Allāh testifies that they are liars.}* (Al-Ḥashr: 11).

And He cut off all excuses for taking them as allies, such as worldly fortunes, fear of them, courtesy towards them, flattery, fear of calamities, or protection of self and wealth. He said: *{So you see those in whose hearts is a disease hastening into [association with] them, saying, "We are afraid a turn of fortune will strike us."}* (Al-Māʾidah: 52). And He said: *{That is because they preferred the worldly life over the Hereafter and that Allāh does not guide the disbelieving people.}* (Al-Naḥl: 107).

He made the prohibition general for allying with all disbelievers, whether they are relatives or strangers, People of the Book, polytheists, apostates, or from other disbelieving religions. He said: *{O you who have believed, do not take as allies those who take your religion in ridicule and amusement from among those who were given the Scripture before you and the disbelievers. And fear Allāh, if you should be believers.}* (Al-Māʾidah: 57).

And He said: *{You will not find a people who believe in Allāh and the Last Day having affection for those who oppose Allāh and His Messenger, even if they were their fathers or their sons or their brothers or their kindred.}* (Al-Mujādalah: 22).

He threatened the one who takes disbelievers as allies instead of the believers, if he does not desist from his alliance and withdraw from his friendship, that He will join him with those he has allied with from among the hypocrites, so he will deserve what they deserved, with the clearest proof and strongest evidence. He said: *{O you who have believed, do not take the disbelievers as allies instead of the believers. Do you wish to give Allāh against yourselves a clear case?}* (Al-Nisāʾ: 144).

And He disavowed whoever takes them as allies. He said: *{Let not believers take disbelievers as allies rather than believers. And whoever [of you] does that has nothing with Allāh, except when taking precaution against them in prudence. And Allāh warns you of Himself.}* (Āl ʿImrān: 28).

And He declared their apostasy. He said: *{Indeed, those who turned back on their heels after guidance had become clear to them—Satan enticed them and prolonged hope for them. * That is because they said to those who disliked what Allāh sent down, "We will obey you in part of the matter." And Allāh knows their secrets.}* (Muḥammad: 25-26), and other such verses.

The texts in the Book and the Sunnah on this topic are too numerous to be counted. The Lawgiver was keen to clarify this great principle of the Dīn with the utmost clarity. The texts concerning it from the Book and the Sunnah are consecutively narrated, and the evidences for it are abundant. This is because it is one of the greatest principles of the Millah, for by allying with the disbelievers and having enmity towards the believers, the Sharīʿah is demolished and the Dīn is damaged.

Shaykh Ḥamad ibn ʿAtīq said in *Sabīl al-Najāh* (p. 31):
"As for having enmity towards the disbelievers and polytheists, know that Allāh, may

He be glorified and exalted, has made this obligatory and has emphasized its obligation, and He has forbidden allying with them and has been severe in it, to the extent that there is no ruling in the Book of Allāh the Exalted for which there are more numerous or clearer evidences than this ruling, after the obligation of Tawḥīd and the prohibition of its opposite." End quote.

Ignorance has occurred in this matter, and leniency in it. Following desires, worldly pleasures, and love of leadership have become an excuse for allying with the disbelievers and having enmity towards the believers. So this topic has become a trial for many of the earlier generations and an affliction for the later ones.

It is forbidden to ally with the disbelievers against the believers with wealth, self, and opinion, even if there is no love for them in the heart or preference for their religion over the religion of the believers. Allāh has warned against this with the severest warning, as seen in the preceding verses. He the Exalted said: *{And whoever is an ally to them among you—then indeed, he is [one] of them.}* (Al-Māʾidah: 51). This is to be taken in its apparent sense, that he is under their ruling.

Ibn al-Qayyim said in *Aḥkām Ahl al-Dhimmah* (1/67):
"He—Allāh—has ruled, and there is no better ruling than His, that whoever takes the Jews and Christians as allies is one of them. *{And whoever is an ally to them among you—then indeed, he is [one] of them.}* (Al-Māʾidah: 51). So if their allies are of them by the text of the Qurʾān, then they have their ruling." End quote.

Al-Qurṭubī said in his *Tafsīr* (6/217):
"Meaning, he supports them against the Muslims. He, the Exalted, has clarified that his ruling is like their ruling, and this prevents the establishment of inheritance for a Muslim from an apostate. The one who allied with them was Ibn Ubayy. Then this ruling remains until the Day of Resurrection in cutting off alliance." End quote.

Ibn Ḥazm said in *al-Muḥallá* (11/35):
"And it is established that the statement of Allāh the Exalted *{And whoever is an ally to them among you—then indeed, he is [one] of them.}* (Al-Māʾidah: 51) is to be taken in its apparent sense, that he is a disbeliever from among the disbelievers. This is a truth in which no two Muslims differ." End quote.

Shaykh Sulaymān ibn ʿAbdullāh said in *al-Dalāʾil fī Ḥukm Muwālāt Ahl al-Ishrāk* (52):
"Allāh the Exalted said: *{Have you not considered those who are hypocrites, saying to their brothers who have disbelieved among the People of the Scripture, "If you are expelled, we will surely leave with you, and we will not obey, in regard to you, anyone—ever; and if you are fought, we will surely aid you." But Allāh testifies that they are liars.}* (Al-Ḥashr: 11). If promising the polytheists in secret—to join them, support them, and leave with them if they are exiled—is hypocrisy and disbelief, even if it is a lie, then how about one who openly shows this to them truthfully, gives them precedence, enters into their obedience, calls to it, supports them, submits to them, becomes one of their number, and aids them with wealth and opinion?
This is despite the fact that the hypocrites only did that out of fear of calamities, as Allāh the Exalted said: *{So you see those in whose hearts is a disease hastening into [association with] them, saying, "We are afraid a turn of fortune will strike us."}* (Al-Māʾidah: 52)." End quote.

Whoever disavows the enemies of Allāh and the enemies of His friend and His Dīn, must ally with the friends of Allāh. Allāh the Exalted said: *{Your ally is none but Allāh and His Messenger and those who have believed.}* (Al-Māʾidah: 55).

A Muslim is not excused for taking the disbelievers as allies and supporting them against the believers. The interest of Tawḥīd is the greatest interest to be hoped for for the ummah, and the corruption of *shirk* is the greatest corruption to be averted from it. It is not permissible to support the disbelievers against the believers for the sake of some worldly greed that is hoped for, such as the protection of wealth,

leadership, or anything else, nor even the protection of life, since it is known that supporting the disbelievers is disbelief and apostasy from the Dīn. The people of knowledge have unanimously agreed that whoever supports the disbelievers, from the People of the Book and other disbelieving religions, against the Muslims and helps them with any kind of help, is a disbeliever like them. Allāh, the Mighty and Majestic, said: *{O you who have believed, do not take the Jews and the Christians as allies. They are [in fact] allies of one another. And whoever is an ally to them among you—then indeed, he is [one] of them.}* (Al-Māʾidah: 51).

Shaykh Sulaymān ibn ʿAbdullāh Āl al-Shaykh (may Allāh have mercy on him) said in the introduction to the book *al-Dalāʾil*:
"Know, may Allāh have mercy on you, that if a person shows agreement with the polytheists in their religion out of fear of them, courtesy towards them, and flattery to ward off their evil, then he is a disbeliever like them, even if he hates their religion, detests them, and loves Islām and the Muslims. This is if he does nothing more than that. So how about if he is in a land of strength and he invites them, enters into their obedience, shows agreement with their false religion, and helps them in it with support and wealth, allies with them, cuts off alliance between himself and the Muslims, and becomes one of the soldiers of domes and *shirk* and its people, after he was one of the soldiers of sincerity and Tawḥīd and its people? No Muslim would doubt that such a person is a disbeliever, from the most severe of people in enmity to Allāh the Exalted and His Messenger (peace and blessings be upon him). No one is exempted from this except the one who is coerced, which is one whom the polytheists overpower and say to him: 'Disbelieve or do such-and-such, otherwise we will do such-and-such to you and kill you,' or they take him and torture him until he agrees with them. In this case, it is permissible for him to agree with the tongue while his heart is at peace with faith.

The scholars have unanimously agreed that whoever speaks words of disbelief in jest becomes a disbeliever, so how about one who manifests disbelief out of fear and greed for the world?" End quote.

- For this reason, Allāh legislated migration from the land of disbelief to the land of faith, because residing among them usually entails affection for them and seeking their pleasure by praising what they are upon and finding fault with the Muslims.
  Ibn Ḥazm al-Andalusī said in *al-Muḥallá* (11/199-200):
  "We have known that whoever leaves the land of Islām for the land of war has fled from Allāh the Exalted and from the leader of the Muslims and their community. This is clarified by the ḥadīth of him (peace and blessings be upon him) that he is free from every Muslim who resides among the polytheists. And he (peace be upon him) is not free from anyone except a disbeliever. Allāh the Exalted said: *{The believing men and believing women are allies of one another.}* (Al-Tawbah: 71).
  Abū Muḥammad (may Allāh have mercy on him) said:
  It is established by this that whoever joins the land of disbelief and war by choice, fighting those Muslims who are near him, is by this act an apostate who has all the rulings of an apostate, from the obligation of being killed whenever he is apprehended, the permissibility of his wealth, the annulment of his marriage, and other things. Because the Messenger of Allāh (peace and blessings be upon him) would not be free from a Muslim.
  As for one who flees to the land of war due to oppression he feared, and he did not fight the Muslims nor help their enemies against them, and he did not find among the Muslims anyone to protect him, then there is nothing upon him, because he is compelled and coerced." End of the words of Ibn Ḥazm.

- Alliance and enmity are the firmest handholds of faith. In order to protect this great principle, Allāh forbade imitating the disbelievers in outward appearance, even if it is not accompanied by inward love. Aḥmad and Abū Dāwūd narrated from the ḥadīth of Ḥassān ibn ʿAṭiyyah from Abū Munīb al-Jurashī from Ibn ʿUmar who said: "The Messenger of Allāh (peace and blessings be upon him) said: *'Whoever imitates a people is one of them.'*" Excluded from this is a Muslim who is in a land of disbelief and fears harm by differing from them in outward dress. It is permissible for him to conform to them in their outward appearance. The Prophet (peace and blessings be upon him) did not command differing from the polytheists in a state of weakness of supporters and scarcity of helpers; rather, he commanded that after the appearance of Islām and the strength of its people.

One of the greatest forms of alliance with the people of disbelief that contradicts faith is the establishment of organizations, forums, and conferences for the purpose of affirming the unity of religions, removing creedal differences, and erasing the disputes between them. This matter relies on a vile idea known in the past among the heretics of the Sufis like al-Tilimsānī, Ibn Sabʿīn, and Ibn Hūd, and known in modern times among the proponents of secularism and liberalism, who agree with their predecessors in heresy, renouncing Islām, and setting it aside from the affairs of life.

Issue on seeking help from disbelievers in fighting:

As for seeking help from disbelievers in fighting other disbelievers, it is a matter in which the people of knowledge have differed regarding its permissibility. Some of them have forbidden it absolutely, and some have permitted it with restrictions and conditions, such as dire need for them and being safe from their treachery and betrayal of the believers.

As for seeking help from disbelievers against Muslim rebels, the majority of scholars

have forbidden it. If fighting these rebels strengthens the power of the disbelievers over the Muslims, gives them dominance over them, and the benefit of the people of disbelief from this fighting is greater than the benefit of the people of Islām, then this undoubtedly falls under His statement, the Mighty and Majestic: *{And whoever is an ally to them among you—then indeed, he is [one] of them.}* (Al-Māʾidah: 51).
And some forms of seeking their help in fighting are of a lesser ruling and do not reach the level of disbelief, apostasy, and exiting the Millah.

Ibn Ḥazm al-Andalusī said in *al-Muḥallá* (11/200-201):
"As for one whom zeal from the people of the frontier from among the Muslims drives to seek help from the warring polytheists and he gives them free rein to kill those Muslims who oppose him, or to take their wealth, or to capture them, if his hand is dominant and the disbelievers are like followers to him, then he is destroyed in the utmost of transgression, but he is not a disbeliever by that, because he has not done anything that would obligate disbelief upon him by the Qurʾān or consensus. But if the rule of the disbelievers is applied to him, then he is a disbeliever by that, as we have mentioned. If they are equal, and the rule of one is not applied to the other, then we do not see him as a disbeliever by that. And Allāh knows best." End quote.

The Ninth Nullifier

Whoever believes that some people are permitted to be outside the Sharīʿah of Muḥammad (peace and blessings be upon him), just as al-Khiḍr was permitted to be outside the Sharīʿah of Mūsá (peace be upon him), is a disbeliever.

This nullifier is included in what the author mentioned in the third nullifier, which is his statement: "(Whoever does not consider the polytheists to be disbelievers, or doubts their disbelief, or considers their way to be correct)." So whoever believes

that any of the people is permitted to be outside the Sharīʿah of Muḥammad (peace and blessings be upon him), just as al-Khiḍr was permitted to be outside the Sharīʿah of Mūsá (peace be upon him), has not declared as disbelievers those who follow a religion other than Islām. However, this nullifier is broader.

This nullifier includes a denial of the texts of the Book and the Sunnah that clarify the universality of the message with which the Prophet of the ummah (peace and blessings be upon him) was sent, and an invalidation of them. For Allāh sent him to all of mankind.

Allāh the Exalted said: *{And We have not sent you except comprehensively to mankind as a bringer of good tidings and a warner}* (Sabaʾ: 28), meaning, except to all the responsible beings from the creation.

And Allāh the Exalted said: *{Say, [O Muḥammad], "O mankind, indeed I am the Messenger of Allāh to you all."}* (Al-Aʿrāf: 158).

And Allāh the Exalted said: *{Blessed is He who sent down the Criterion upon His Servant that he may be to the worlds a warner.}* (Al-Furqān: 1).

"A bringer of good tidings and a warner" means you give good tidings of Paradise to those who obey you and comply with your command, and you warn with the Fire those who disobey you.

Allāh the Exalted said: *{Indeed, the religion in the sight of Allāh is Islām.}* (Āl ʿImrān: 19), meaning there is no religion with Allāh that He accepts besides Islām, which is following the Messengers in what Allāh sent them with at all times until they were sealed by the Prophet of this ummah, Muḥammad (peace and blessings be upon him), who closed all paths to Allāh except through him. So whoever meets Allāh after the sending of Muḥammad (peace and blessings be upon him) with a religion other than his Sharīʿah, it will not be accepted from him, as Allāh the Exalted said: *{And*

whoever desires other than Islām as religion—never will it be accepted from him.} (Āl ʿImrān: 85). And He, the Mighty and Majestic, said, clarifying that the only religion accepted by Him is Islām...

It is established in the *Ṣaḥīḥ* from Abū Hurayrah that the Messenger of Allāh (peace and blessings be upon him) said: *"I have been favored over the prophets with six things: I was given comprehensive words, I was supported with terror, the spoils of war were made lawful for me, the earth was made for me a place of purification and a mosque, I was sent to all of creation, and the prophets were sealed with me."*
And in the *Ṣaḥīḥ* also from the ḥadīth of Jābir that the Messenger of Allāh (peace and blessings be upon him) said: *"I was sent to the black and the red."*
Aḥmad narrated in his *Musnad* from the ḥadīth of Mujālid from al-Shaʿbī from Jābir ibn ʿAbdullāh that ʿUmar ibn al-Khaṭṭāb came to the Prophet (peace and blessings be upon him) with a book he had obtained from some of the People of the Book. The Prophet (peace and blessings be upon him) read it and became angry and said: *"Are you confused about it, O Ibn al-Khaṭṭāb?! By the One in whose hand is my soul, I have brought it to you white and pure. Do not ask them about anything, lest they inform you of a truth and you deny it, or a falsehood and you believe it. By the One in whose hand is my soul, if Mūsá (peace be upon him) were alive, he would have no choice but to follow me."*

Whoever rejects and denies anything from the rulings in the Qurʾān or the established Sunnah that is necessarily known, even a single text, has disbelieved. So how about one who rejects the message of Muḥammad (peace and blessings be upon him) in its entirety?

Whoever believes in the Sharīʿah of Muḥammad, it is binding upon him to believe in the universality of his message, his commands, and his prohibitions. Otherwise, his belief will not benefit him.

The Prophet (peace and blessings be upon him) said, as in the *Ṣaḥīḥ* from the ḥadīth of Abū Hurayrah from the Messenger of Allāh (peace and blessings be upon him), that he said: *"By the One in whose hand is the soul of Muḥammad, no one from this ummah, Jew or Christian, hears of me and then dies without believing in that with which I was sent, except that he will be from the companions of the Fire."*
And would one whom it is permissible to be outside his Sharīʿah enter the Fire?!

Ibn Ḥazm al-Andalusī said in *al-Iḥkām* (5/109):
"The Prophet (peace and blessings be upon him) only obligated belief in him upon whoever heard of his command (peace and blessings be upon him). So everyone who is in the farthest reaches of the south, the north, the east, the islands of the seas, the west, and the neglected lands from the people of *shirk*, and hears of his mention (peace and blessings be upon him), it is obligatory upon him to search about his state, his message, and to believe in him." End of the intended meaning.

It has been established by consecutive narration through multiple incidents that he (peace and blessings be upon him) sent his letters and his messengers to call the kings of the regions and the lands and the groups of the children of Adam, their Arabs and their non-Arabs, their people of the book and their unlettered, to his Sharīʿah which abrogated all other laws, in compliance with the command of Allāh to him to do so.

The Tenth Nullifier

Turning away from the Dīn of Allāh the Exalted, not learning it and not acting upon it. The evidence is His statement, the Exalted: *{And who is more unjust than one who is reminded of the verses of his Lord and then turns away from them? Indeed, from the criminals We will take retribution.}* (Al-Sajdah: 22).

The statement of him (peace and blessings be upon him) has already been mentioned, as in the *Ṣaḥīḥ* from the ḥadīth of Abū Hurayrah from the Messenger of Allāh (peace and blessings be upon him), that he said: *"By the One in whose hand is the soul of Muḥammad, no one from this ummah, Jew or Christian, hears of me and then dies without believing in that with which I was sent, except that he will be from the companions of the Fire."*

The turning away from the Dīn of Allāh by which its perpetrator disbelieves is turning away from learning the foundation of this Dīn. So turning away from the Dīn of Allāh, abandoning it, and rejecting it, by turning away from the Dīn of Allāh, not learning it and not acting upon it, he disbelieves by this turning away and abandonment. Allāh the Exalted said: *{But those who disbelieve, from that of which they are warned, are turning away.}* (Al-Aḥqāf: 3).
And Allāh the Exalted said: *{Say, "Obey Allāh and the Messenger." But if they turn away—then indeed, Allāh does not love the disbelievers.}* (Āl ʿImrān: 32).

Allāh has negated faith from one who does not perform the actions, even if he has made the verbal declaration. Allāh the Exalted said: *{And they say, "We have believed in Allāh and in the Messenger, and we obey"; then a party of them turns away after that. And those are not believers.}* (Al-Nūr: 47).
And Allāh the Exalted said: *{So I have warned you of a Fire which is blazing. * None will [enter to] burn therein except the most wretched, * Who denied and turned away.}* (Al-Layl: 14-16).

And turning away is not the same as denying. Allāh the Exalted said: *{And he had not believed, nor had he prayed. * But he denied and turned away.}* (Al-Qiyāmah: 31-32). He made turning away the opposite of action, not the opposite of affirmation. So turning away and aversion is turning away from obedience and being averse to it. Just as disbelief can be through belief, denial, action, and speech, likewise it can be through turning away, abandonment, and rejection.

Turning away from the Dīn of Allāh, not learning it, not acting upon it, and not caring about what commanded acts are left, what forbidden acts are committed, and what rulings are unknown, necessarily and clearly implies the absence of inward affirmation of the two testimonies of faith, even if one affirms them outwardly.

A responsible person does not escape the nullifier of turning away, which necessitates the absence of his affirmation of the two testimonies of faith, by doing any of the traits of righteousness and the branches of faith. For some of these traits are shared by people, their disbelievers and their believers, such as being good to the neighbor, honoring the guest, removing harm from the path, refraining from harm, giving charity, being dutiful to parents, and fulfilling trusts.

Rather, not turning away from the Dīn of Allāh and being safe from this nullifier is realized by performing some of the obligations that are specific to the Sharīʿah of Islām that the Messenger (peace and blessings be upon him) brought, such as prayer, zakāh, fasting, and Hajj. If he does any of that with faith and seeking reward, he is safe from the turning away that would expel him from the Dīn of Allāh.

Shaykh al-Islām Ibn Taymiyyah said in *al-Majmūʿ* (7/621):
"A man is not a believer in Allāh and His Messenger while lacking any of the obligations that are specifically obligated by Muḥammad (peace and blessings be upon him)." End quote.

Turning away from the Dīn of Allāh the Exalted is of two types: turning away that expels from the Millah, and turning away that does not expel from the Millah.

The turning away that expels from the Millah:

This is what the great scholar Muḥammad ibn ʿAbd al-Wahhāb intended here, and its explanation has preceded.

The turning away that does not expel from the Millah:

This is when a person has the foundation of faith, but he turns away from performing an obligation from the obligations.

- The one who turns away from the Dīn of Allāh, not learning it and not acting upon it, is not excused by his ignorance which he is able to remove. Otherwise, ignorance would be better than knowledge.

Ibn al-Qayyim said in *Miftāḥ Dār al-Saʿādah* (1/43):
"Everyone who turns away from being guided by the revelation, which is the remembrance of Allāh, will inevitably say on the Day of Resurrection, *{'Oh, I wish there was between me and you the distance of the two easts—a wretched companion.'}* (Al-Zukhruf: 38).
If it is said:
Does this person have an excuse in his misguidance if he thinks he is upon guidance, as Allāh the Exalted said: *{and they think that they are [rightly] guided}*? (Al-Aʿrāf: 30).

It is said:
There is no excuse for this person and his likes from the people of misguidance whose misguidance originates from turning away from the revelation that the Messenger (peace and blessings be upon him) brought, even if he thinks he is guided. For he is negligent by his turning away from following the caller to guidance. So if he goes astray, he is only brought to it by his negligence and turning away. This is unlike one whose misguidance is due to the message not reaching him and his inability to reach it. That one has a different ruling.
The threat in the Qurʾān only applies to the first. As for the second, Allāh does not punish anyone except after establishing the proof against him." End quote.

Then the author concluded these nullifiers with his statement (may Allāh have mercy on him): **(And there is no difference in all of these nullifiers between the one who is jesting, the one who is serious, and the one who is fearful, except for the one who is coerced).** End quote.

The discussion regarding the one who jests has already been covered under the sixth nullifier, and that he is not excused for his disbelief. Allāh has ruled with the disbelief of the mockers who said: *{"We were only conversing and playing."}* (Al-Tawbah: 65), so He said: *{Make no excuse; you have disbelieved after your belief}* (Al-Tawbah: 66). If this is the ruling for the one who is jesting, then the one who is serious is more deserving of it, and this is a matter of consensus.

Ibn Nujaym said in *al-Baḥr al-Rāʾiq* (5/134):
"Whoever speaks a word of disbelief in jest or play has disbelieved according to all, and his belief is not taken into consideration." End quote.

The one who is fearful has no excuse for disbelief unless he is coerced with compelling coercion, such as having a sword placed on his neck and being demanded to utter words of disbelief, like insulting the Prophet (peace and blessings be upon him), or to perform an act of disbelief, like prostrating to an idol, with the condition that his heart is at peace with faith. Allāh the Exalted said: *{Whoever disbelieves in Allāh after his belief... except for one who is forced [to renounce his religion] while his heart is secure in faith. But those who [willingly] open their breasts to disbelief, upon them is wrath from Allāh, and for them is a great punishment.}* (Al-Naḥl: 106).

Shaykh al-Islām Ibn Taymiyyah (may Allāh have mercy on him) said in *al-Ṣārim al-Maslūl*:
"In summary, whoever says or does that which is disbelief disbelieves by that, even if he did not intend to be a disbeliever, since no one intends disbelief except as Allāh wills..." End of the intended meaning.

Conclusion

Disbelief (*kufr*) is a Sharīʿah ruling, and a disbeliever (*kāfir*) is one whom Allāh and His Messenger (peace and blessings be upon him) have ruled to be a disbeliever. Declaring disbelief is not the right of any person; rather, it is from the rights of Allāh the Exalted.

Ignorance of the Dīn of Allāh is the root of every calamity and evil. It is the cause of sins and acts of disobedience, both major and minor. And acts of disobedience are the cause and substance of every evil in this world. Thus, every evil in it returns to ignorance; it is attributed to it and branches from it.

Every praiseworthy quality is the fruit and result of knowledge, and every blameworthy quality is the fruit and result of ignorance. As it is said: "The best of gifts is intellect, and the worst of calamities is ignorance."

Ignorance has levels, and its people are more disparate among themselves than the distance between the heavens and the earth. Not every ignorant person is excused.

Ignorance of the foundations of the Dīn and the Millah, and the generalities of creedal matters, is not considered an excuse. Singling out Allāh for worship and renouncing all other false deities is the objective of the two testimonies of faith and the core of the Dīn of Islām. The Lawgiver has been extremely strict regarding the beliefs of the foundations of the Dīn. The default principle regarding the foundations of the Dīn and its clear, manifest rulings is that there is no excuse for ignorance. If the ignorant were excused for their ignorance, then ignorance would be better than knowledge, as al-Shāfiʿī said.

The claim of ignorance is not accepted regarding what the polytheists do at graves, shrines, and tombs, such as supplicating to the dead, slaughtering for them, seeking their aid, asking them for forgiveness, and seeking healing. All of this is from what is

necessarily known from the Dīn of Islām to be major *shirk*. Allāh the Exalted said: *{Say, "Indeed, my prayer, my rites of sacrifice, my living, and my dying are for Allāh, Lord of the worlds. * No partner has He. And this I have been commanded, and I am the first of the Muslims."}* (Al-Anʿām: 162-163). And He said: *{And whoever invokes besides Allāh another deity for which he has no proof—then his account is only with his Lord. Indeed, the disbelievers will not succeed.}* (Al-Muʾminūn: 117).

Similar to this is insulting the Sharīʿah, mocking the Dīn, and maligning it. Its perpetrator is not excused by his ignorance, except for one who is newly converted, or grew up in a remote desert, or was living among disbelievers, and it was impossible for him to remove the ignorance from himself.

Likewise, for the pillars of Islām and the manifest prohibitions like fornication, homosexuality, and drinking alcohol, one who is among Muslims is not excused for being ignorant of them, nor is it accepted from him.

An ignorant person is excused for leaving an obligation like prayer and zakāh, or for committing a prohibition like drinking alcohol and the like, if he is newly converted, or grew up in a remote desert, or lives in a land far from the lands of the Muslims, like some African countries where knowledge is unattainable and guarding against ignorance is impossible. The Imāms have affirmed this in many places.

Imām al-Qarāfī said in *al-Iʿlām bi-Qawāṭiʿ al-Islām* (76): "Know that ignorance is of two types:
The first type: Ignorance which the Lawgiver has been lenient about and has pardoned its perpetrator. The criterion for it is that everything which is customarily impossible to guard against is pardoned.
The second type: Ignorance which the Lawgiver has not been lenient about and has not pardoned its perpetrator. The criterion for it is that everything which is not impossible to guard against and does not cause hardship is not pardoned. This type

is consistent in the foundations of the Dīn, the foundations of fiqh, and some types of the branches. As for the foundations of the Dīn, it is because the Lawgiver has been extremely strict regarding all beliefs, such that if a person were to exert his effort and exhaust his capacity to remove ignorance from himself regarding an attribute of Allāh or something that must be believed from the foundations of the Dīn, and that ignorance was not removed, he would be sinful and a disbeliever for abandoning that belief, and would abide eternally in the Fire according to the well-known view of the madhhabs."

Ibn Rajab said in *Jāmiʿ al-ʿUlūm wa-l-Ḥikam* (83): "In summary, Allāh and His Messenger (peace and blessings be upon him) did not leave anything lawful without clarifying it, nor anything unlawful without clarifying it. But some of it was clearer than others. That which was clearly stated, became well-known, and is known from the Dīn by necessity, and in which there remains no doubt, no one is excused for their ignorance of it in a land where Islām is manifest. As for that whose clarification was less than that, some of it is well-known specifically among the carriers of the Sharīʿah, so the scholars have unanimously agreed on its lawfulness or prohibition, and it may be hidden from some who are not among them. And some of it is not well-known even among the carriers of the Sharīʿah, so they differed in its declaring lawful or unlawful."

Ibn Taymiyyah said during a discussion in condemnation of the people of kalām in *Majmūʿ al-Fatāwá* (4/54):
"And this, if it is in subtle matters, it may be said that he is mistaken and misguided in them, and the proof by which its holder is declared a disbeliever has not been established against him. But this occurs in groups of them in manifest matters which the common folk and the elite of the Muslims know are from the Dīn of the Muslims. Indeed, the Jews and Christians know that Muḥammad (peace and blessings be upon him) was sent with it and declared its opponent a disbeliever, such as: his command

to worship Allāh alone without any partner, and his prohibition of worshiping anyone besides Allāh, from the angels, the prophets, the sun, the moon, the stars, the idols, and other things. For this is the most manifest of the rituals of Islām. And like his command of the five prayers, and like his enmity towards the Jews, Christians, polytheists, Sabians, and Magians; and like the prohibition of immoralities, usury, alcohol, gambling, and the like. Then we find many of their leaders fell into these matters and were apostates."

Shaykh Sulaymān ibn Saḥmān al-Najdī said:
"As for his statement, 'We say that the statement is disbelief, but we do not rule with the disbelief of the one who says it,' to state this absolutely is pure ignorance. Because the expression only applies to a specific individual. And the issue of declaring a specific individual a disbeliever is a well-known issue. If he says a statement which is disbelief, it is said: Whoever says this statement is a disbeliever. But the specific individual, if he says that, is not ruled to be a disbeliever until the proof by which one who abandons it is declared a disbeliever is established against him. This is in the subtle issues whose evidence may be hidden from some people, as in the issues of predestination, postponement of judgment, and the like, which the people of innovation have spoken of. For some of their statements include matters of disbelief, such as rejecting the evidences of the consecutively narrated Book and Sunnah. So the statement that includes the rejection of some texts is disbelief, but its speaker is not judged to be a disbeliever due to the possibility of a preventative factor, such as ignorance and not knowing the text itself or the indication of the Sunnah. For the laws are not binding until after they have been conveyed, as Shaykh al-Islām Ibn Taymiyyah (may Allāh sanctify his soul) mentioned in many of his books. He also mentioned the disbelief of certain individuals from the responsible ones after he had established the issue. He said: And this is if it is in the subtle issues, it may be said that there is no declaration of disbelief. But as for what occurs

from them in the clear, manifest issues, or what is known from the Dīn by necessity, there is no hesitation in declaring its speaker a disbeliever."

Whoever excuses with ignorance or does not excuse with ignorance absolutely and equally in all issues has contradicted the objectives of the Sharīʿah, the apparent meanings of the evidences from the Book and the Sunnah, and what the Imāms are upon.

Whoever is among those who can be excused by ignorance or otherwise, his falling into an act of disbelief does not necessitate that he is declared a disbeliever in his person. Rather, the conditions for declaring a specific individual a disbeliever must be met and its preventative factors must be absent. Allāh the Exalted said: *{And never would We punish until We sent a messenger.}* (Al-Isrāʾ: 15).

Ibn Taymiyyah said in the *Fatāwá* (12/487):
"Declaring disbelief has conditions and preventative factors that may be absent in the case of a specific individual. And declaring disbelief in a general sense does not necessitate declaring a specific individual a disbeliever, unless the conditions are met and the preventative factors are absent. This indicates that Imām Aḥmad and the majority of the Imāms who stated these generalities did not declare as disbelievers most of those who spoke these very words..." End quote.

He said (12/498):
"As for ruling upon a specific individual that he is a disbeliever, or that he is destined for the Fire, this depends on specific evidence. For the ruling depends on the establishment of its conditions and the absence of its preventative factors."

Ibn ʿAbd al-Wahhāb said in *al-Durar al-Saniyyah* (8/244):
"And the issue of declaring a specific individual a disbeliever is a well-known issue. If he says a statement which is disbelief, it is said: Whoever says this statement is a disbeliever. But the specific individual, if he says that, is not judged to be a

disbeliever until the proof by which one who abandons it is declared a disbeliever is established against him."

Ibn al-Qayyim said in *Ṭarīq al-Hijratayn* (414):
"The establishment of the proof differs according to the times, places, and persons. The proof of Allāh may be established against the disbelievers in one time but not another, and in one place and region but not another, just as it may be established against one person but not another, either due to his lack of intellect and discernment, like a child or an insane person, or due to his lack of understanding, like one who does not understand the speech and no translator is present to translate for him."

Whoever the proof from the Qurʾān or the Sunnah reaches in a way that he could understand it if he wanted to, but he does not pay attention to it and does not act upon it, this one is not excused by ignorance nor by his lack of understanding, because he is negligent and has turned away. Allāh the Exalted said: *{But those who disbelieve, from that of which they are warned, are turning away.}* (Al-Aḥqāf: 3).

Note:

The default principle is not to accept the interpretation of one who interprets his commission of one of the nullifiers of Islām. For there is no one who dares to commit these nullifiers—of *shirk* or transgression against Allāh, the Mighty and Majestic, and His Messenger (peace and blessings be upon him)—without an interpretation, without a doubt that arises in his heart, and without a claim, even the worshipers of idols. That is why Allāh, the Mighty and Majestic, narrated the saying of the disbelievers to the Prophet of Allāh (peace and blessings be upon him): *{"We intended nothing but good and accommodation."}* (Al-Nisāʾ: 62).

Allāh the Exalted said: *{Have you not seen those who claim to have believed in what was revealed to you, [O Muḥammad], and what was revealed before you? They wish to*

*refer judgment to the ṭāghūt, while they were commanded to disbelieve in it. But Satan wishes to lead them far astray. * And when it is said to them, "Come to what Allāh has revealed and to the Messenger," you see the hypocrites turning away from you in aversion. * So how [will it be] when disaster strikes them because of what their hands have put forth and then they come to you swearing by Allāh, "We intended nothing but good and accommodation"? * Those are the ones of whom Allāh knows what is in their hearts, so turn away from them but admonish them and speak to them a far-reaching word.}* (Al-Nisāʾ: 60-63).